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# Ṣalāh

## Half of Faith

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## INTRODUCTION

Prayer (Ṣalāh) is the most important pillar of Islām. Indeed it is the dividing line between Islām and infidelity. Ṣalāh is a duty incumbent on every Muslim, male or female, who has attained the age of maturity and has a sound mind. There are numerous verses in the Holy Qurʻān commanding Muslims to observe Ṣalāh regularly. Allāh ﷻ says:

حِفْظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى  
وَقَوْمُوا لِلَّهِ قَنِينًا ۝

HĀFIZŪ `ALAS-ṢALAWĀTI WAṢ-ṢALĀTIL-WUSTĀ.  
WA QŪMŪ LILLĀHI QĀNITĪN.

*“Guard the prayers strictly, especially the middle prayer (i.e. `Aṣr) and stand up in prayer to Allāh with true devotion.”*

al Baqarah 238

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ۝  
'INNAṢ-ṢALĀTA KĀNAT `ALAL-MU`MINĪNA  
KITĀBAM-MAWQŪTĀ.

*“Verily, the prayer is enjoined on the believers at stated times.”*

an Nisā' 103

The Messenger of Allāh ﷺ constantly reminded the community of the importance of Ṣalāh and warned them of the consequences of neglecting it.

In a Ḥadīth, the Prophet ﷺ asked his Companions: “Tell me, if one of you had a river at his door and took a bath in it five times a day, would

there remain any dirt on his body?" The Companions replied: "No, no dirt would be left on his body." The Prophet ﷺ said: "This is the example of the five prayers by which Allāh ﷻ washes away the sins."

al-Bukhārī and Muslim

The Prophet ﷺ said in yet another Ḥadīth: "The dividing line between a believer and the disbeliever is the negligence of prayer." Muslim

In another report the Messenger of Allāh ﷺ said: "The first thing about which a person will be asked on the Day of Judgement will be the Ṣalāh."

at-Tirmidhī and Abū Dāwūd

From a study of the traditions of the Final Prophet ﷺ we learn that Rasūlullāh ﷺ denounced the giving up of Ṣalāh as the way of the unbelievers. He is reported to have said: "That which separates a believer from infidelity is simply the Ṣalāh." "He has no share in Islām who does not offer Ṣalāh".

at-Ṭabarānī

Rasūlullāh ﷺ sounded a warning to Muslims that if they gave up Ṣalāh their conduct would be associated with that of the unbelievers. What a great act of virtue it is to offer Ṣalāh regularly and how disastrous it is to neglect it. It has been beautifully summarised in the following prophetic words:

"Whoever offers the Ṣalāh properly and regularly, it will be for him on the Last Day a source of light, a proof of his faith and a means of salvation. (While,) he who does not offer it carefully and regularly it will be for him neither a source of light, nor a proof of faith, nor a means of salvation, and the end of such a person will be with Qārūn, Fir`awn, Hāmān and Ubayy ibn Khalaf."

Muslim

The disgrace that those who neglect Ṣalāh will be subjected to on the Day of Judgement has been described in the Qur`ān:

“...And they shall be summoned to prostrate, but they shall not be able. Their eyes shall be cast down - shame will cover them, seeing that they had been instructed to prostrate while they were hale and healthy (and had refused).

al Qalam 42

According to the above Qur’ānic verse, mankind will be summoned to prostrate before Allāh ﷻ on the Last Day. Only the blessed ones who had during their lifetime made it a practice to be regular in their Ṣalāh will be able to prostrate. Those who, in spite of being healthy and strong, had not observed Ṣalāh in this world will discover to their dismay that their backs have suddenly grown stiff, so that they will remain standing with the infidels unable to prostrate before their Lord and Creator. Such will be the humiliation and disgrace for the violators of Ṣalāh. May Allāh ﷻ save us from such wretchedness.

## THE PURPOSE OF ṢALĀH

Prayer constitutes one pillar of Islām and is considered ‘the foundation of the religion’. Any Muslim who fails to observe his Ṣalāh without a reasonable excuse is committing a grave offense and a terrible sin. This offense is grave because it is not only against Allāh ﷻ, which is bad enough, but is also against the very nature of man. It is the nature of man to recognise and adore greatness and beauty, and to aspire to lofty goals. The Greatest Being and the loftiest goal of all is Allāh ﷻ. The best way for man to realise his true nature is through Ṣalāh. To neglect Ṣalāh is to suppress the good qualities in human nature and unjustifiably deny it the right to worship and love, the right to aspire and ascend, the right to excel in goodness and achieve noble aims. Here lies the significance and crucialness of Ṣalāh in the life of each individual.

It should always be borne in mind that Allāh ﷻ does not need man’s Ṣalāh, because He is free of all needs. He is only interested in our

prosperity and well-being in every sense. When He emphasizes the necessity of good and charges us with any duty, He means to help us because whatever good we do is for our own benefit, and whatever offense we commit is to our own detriment. Here, too, man is central, and his welfare is the concern. The benefit which man can derive from Ṣalāh is immeasurable, and the blessing of prayer is beyond imagination. This is not just a theory or conventional assumption; it is a fascinating fact and a spiritual experience. Here are some examples of the effectiveness of Ṣalāh:

1. It strengthens belief in the Existence and Goodness of Allāh ﷻ and transmits this belief into the innermost recesses of man's heart.
2. It enlivens this belief and makes it constructive in the practical course of life.
3. It helps a person to realize his/her natural and instinctive aspirations to greatness and high morality, to excellence and virtuous growth.
4. It purifies the heart and develops the mind, cultivates the conscience and comforts the soul.
5. It fosters the good and decent element in man, and suppresses the evil and indecent inclinations.

When we analyze Ṣalāh and study its unique nature, it will reveal to us that it is not merely a sequence of physical movements or an empty recital of the Holy Qur'ān. It is a matchless and unprecedented method of meditation and spiritual devotion, of moral elevation and physical expression of worship, all combined.

The following is a passage from the book "The Road to Mecca" by Muhammad Asad. In his travels he mentions the following scene:

'The Ḥājjī, hobbling around on a stick - for he suffered from

arthritis and had swollen knees - was a kind of chieftain among them; they appeared to obey him without question. Several times a day he assembled them for prayer and, if it was not raining too hard, they prayed in the open: all the men in a single, long row and he as the Imām in front of them. They were like soldiers in the precision of their movements - they would bow together in the direction of Mecca, rise again and kneel down and touch the ground with their foreheads; they seemed to follow the inaudible words of their leader, who between prostrations stood barefoot on his prayer carpet, eyes closed, arms folded over his chest, soundlessly moving his lips and obviously lost in deep absorption: you could see that he was praying with his whole soul.

It somehow disturbed me to see so real a prayer combined with almost mechanical body movements, and one day I asked the Ḥājjī, who understood a little English: "Do you really believe that God expects you to show Him your respect by repeated bowing and kneeling and prostration? Might it not be better only to look into oneself and to pray to him in stillness of one's heart? Why all these movements of your body?"

As soon as I uttered these words I felt remorse, for I had not intended to injure the old man's religious feelings. But the Ḥājjī did not appear in the least offended. He smiled with his toothless mouth and replied: "How else then should we worship God? Did he not create both, soul and body, together? And this being so, should man not pray with his body as well as with his soul?"

This is a beautiful concept, that if man truly wants to be worshipful then everything that makes up man needs to be worshipful. This includes,

the physical, the psychological, the emotional, and the ideological. All these together must bow down to make up the spiritual journey that is a believer's Ṣalāh. Asad continues narrating the Ḥājjī's words:

“Listen I will tell you why we Muslims pray as we pray. We turn towards the Ka`bah, God's holy temple in Mecca, knowing that the faces of all Muslims, wherever they may be, are turned to it in prayer, and that we are like one body, with Him as the centre of our thoughts.”

This presents symbolically the unity of Muslims that should be present amongst themselves, and also a symbol of the God-centric way of life that is Islām. Asad then narrates from the Ḥājjī the manner of Ṣalāh:

“First we stand upright and recite from the holy Koran, remembering it is His Word, given to man that he may be upright and steadfast in life. Then we say ‘God is the Greatest,’ reminding ourselves that no one deserves to be worshipped but Him; and bow down deep because we honour him above all, and praise his power and glory. Thereafter we prostrate ourselves on our foreheads because we feel we are dust and nothingness before Him, and that he is our Creator and Sustainer on high. Then we lift our faces from the ground and remain sitting, praying that He forgive us our sins and bestow His grace upon us, and guide us aright, and give us health and sustenance. Then we again prostrate ourselves on the ground and touch the dust with our foreheads before the might and the glory of the One. After that, we remain sitting and pray that He bless the prophet Muhammad who brought His message to us, just as he blessed earlier Prophets; and that He bless us as well, and all those who follow the right guidance; and we ask Him to give us of the good of this world and of the good of the world to



come. In the end we turn our heads to the right and to the left saying, 'Peace and grace of God be upon you' - and thus greet all who are righteous, wherever they may be.

"It was thus that our Prophet used to pray and taught his followers to pray for all times, so that they might willingly surrender themselves to God – which is what Islam means – and so be at peace with Him and their own destiny."

The old man did not, of course, use exactly these words, but this was their meaning, and this is how I remember them. Years later I realized that with his simple explanation the Ḥajji had opened to me the first door to Islam; but even then, long before any thought that Islam might become my own faith entered my mind, I began to feel an unwonted humility whenever I saw, as I often did, a man standing barefoot on his prayer rug, or on a straw mat, or on the bare earth, with his arms folded over his chest and his head lowered, entirely submerged within himself, oblivious of what was going on around him, whether it was in a mosque or on the sidewalk of a busy street; a man at peace with himself.

Muḥammad Asad *The Road To Makkah* pg. 87-89

This is the status of Ṣalāh, and that is what it can do for man. It is as spiritual a sustenance as it is religious duty for the believer. It is also a form of Da`wah to those non-Muslims who can understand and relate to this concept. The best testimony to this is to experience the Ṣalāh and to delight in its spiritual joys for oneself, and also to call others towards it. Then one will know what it really means.

**Note:** The Fiqh presented in this booklet is in accordance to the Ḥanafī school of thought.

## The Prerequisites of Ṣalāh (The Sharā'it)

The offering of Ṣalāh is obligatory upon every mature Muslim, male and female, of sound mind.

**The seven pre-requisites that must be observed before one performs Ṣalāh are:**

1. Ṭahārah (cleanliness) of the body, i.e. to perform Istinjā', ghusl and wuḍū'.
2. Ṭahārah of all clothing.
3. Ṭahārah of the place where one intends performing Ṣalāh.
4. Facing the Qiblah.
5. Covering the `awrah (satr - private parts).
6. Niyyah (intention) for Ṣalāh.
7. Performing Ṣalāh once the prescribed time has begun.

**Note:** If any requirement is omitted Ṣalāh will not be valid.

### CLEANLINESS

Before offering Ṣalāh one must be in clean and pure state. Therefore, it is necessary to clean one's body.

#### Istinjā'

Istinjā' means cleaning the private parts after passing urine or stool by using clean water, tissue, etc.

1. Before entering the toilet with the left foot, read the following du`ā':

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخُبَائِثِ

**‘ALLĀHUMMA ‘INNĪ ‘A’ŪDHU BIKA  
MINAL KHUBUTHI WAL KHABĀ’ITH**

*O Allāh! I seek refuge in You  
from the foul male and female devils.*

al-Bukhārī

2. It is necessary to make Istinjā’ after passing urine, stool etc.
3. It is permissible to use lumps of dry earth (or nowadays tissues) for Istinjā’, provided the body is properly cleaned.
4. It is Makrūh to make Istinjā’ with coal, bones, glass, baked bricks, printed paper, etc. It is not proper to use paper for Istinjā’ which is also used for writing and printing. Toilet paper is obviously different, and can be used for Istinjā’ as it is made only for that purpose and is absorbent.
5. It is Makrūh Tahrimī (severely reprehensible) to face or show the back to the Qiblah when passing urine or stool.
6. Remove rings, badges or anything else on which the name of Allāh ﷻ, His Messenger ﷺ, Qur’ānic verses or ḥadīth are written. It is permitted to have them in the pocket.
7. Istibrā’ (clearing the urinal canal) is also necessary. It can be achieved in many ways, e.g. (for men) gently squeezing the canal from base to tip, or even placing tissue at the tip and performing a few squats.
8. Use the left hand only in Istinjā’.
9. Exit the toilet with the right foot and read the following du`ā’:

**غُفْرَانَكَ؛ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي**

**GHUFRĀNAK. ‘AL-ḤAMDU LILLĀHIL-LADHĪ  
‘ADH-HABA `ANNIL ‘ADHĀ WA `ĀFĀNĪ.**

*(I ask) Your pardon. Praise be to Allāh who  
took away from me suffering and gave me relief.*

First part in at-Tirmidhī, Remainder in Ibn Mājah

10. If you are in an open place where there is no toilet, sit in a place where you cannot be seen by others.

### Two Essential Ways of Cleaning the Body for the Validity of Ṣalāh:

1. Ghusl - washing of the whole body;
2. Wuḍū' - ritual ablution

Physical cleanliness is a requisite for Ṣalāh. Allāh, the Exalted *has* said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا  
وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ  
وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۚ  
وَإِنْ كُنْتُمْ مَرَضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ  
الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا  
طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۚ مَا يُرِيدُ اللَّهُ  
لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ  
وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ۚ

YĀ ‘AYYUHAL-LADHĪNA ‘ĀMANŪ ‘IDHĀ QUMTUM ‘ILASH-ŞALĀTI  
 FAGHSILŪ WUJŪHAKUM WA ‘AYDIYAKUM ‘ILAL-MARĀFIQI  
 WAM-SAḤŪ BI RU-‘ŪSIKUM WA ‘ARJULAKUM ‘ILAL-KA’BAYN.  
 WA ‘IN KUNTUM JUNUBAN FAṬṬAH-HARŪ.  
 WA ‘IN KUNTUM-MARḌĀ ‘AW ‘ALĀ SAFARIN ‘AW JĀ‘A  
 ‘AḤADUM-MINKUM MINAL GHĀ‘IṬI ‘AW LĀMASTUMUN-NISĀ’A  
 FA LAM TAJIDŪ MĀ‘AN FA TAYAMMAMŪ ṢA’ĪDAN  
 ṬĀYYIBAN FAMSAḤŪ BI WUJŪHIKUM WA ‘AYDĪKUM MINH.  
 MĀ YURĪDUL-LĀHU LIYAJ’ALA ‘ALAYKUM-MIN ḤARAJIW-WA  
 LĀKIY-YURĪDU LI YUṬAH-HIRAKUM WA LIYUTIMMA  
 NI’-MATAHŪ ‘ALAYKUM LA’ALLAKUM TASHKURŪN.

*O you who believe! When you wish to stand for prayer, wash your faces and your arms as far as the elbows, and wipe your heads with wet hands and wash your feet up to the ankles. And if you are grossly impure then cleanse your entire body thoroughly. And if you are ill, or on a journey, or if any of you comes from the toilet, or you have had contact with women, then if you do not find water, take clean earth and wipe your faces and your arms with it. Allāh does not desire to lay upon you any hardship, but He means only to purify you and to perfect His favour to you, that you may give thanks.*

*al Ma’idah 6*

**Wuḍū’ and Ghusl are allowed with the following water:**

1. Rain water, well water, spring, sea or river water, water of melted snow or hail, water of a big tank or pond.
2. Water left over after drinking by human beings, Ḥalāl animals (e.g. cows, goats) or ḥalāl birds (e.g. pigeons) is clean for the purpose of Wuḍū’ and Ghusl.

## **Wuḍū' and Ghusl are not allowed with the following water:**

1. All impure waters.
2. Water (juices) extracted from fruits and trees.
3. Water that has changed its colour, taste or smell or has become thick because something was soaked in it.
4. Small quantity of water in which something impure has fallen, e.g. urine, blood, stool or wine; or some animal dies after falling into it.
5. Used water of wuḍū' or ghusl.

## **GHUSL (BATH)**

Ghusl is a prerequisite for many of the different types of worship, among which are all the different types of Ṣalāh and even entry into the Masjid. Without Ghusl one is not permitted these actions. Upon the performing of Ghusl one will remain in its state until one performs any of the actions which break it.

## **Ghusl becomes compulsory in the following cases:**

- With sexual intercourse (even if penetration was incomplete);
- After ejaculation of semen for any reason besides illness or injury;
- When the monthly menstruation of a woman has ended;
- When a woman's postnatal bleeding stops;
- When a non-Muslim embraces Islām (and has not performed ghusl with all necessary actions, after it becoming necessary);

## **To make the Niyah for Ghusl is a Sunnah (Prophetic practice)**

One should perform ghusl with the intention of becoming Ṭāhir (Paak - pure) from the impurity which he wishes to cleanse himself from, e.g. "I am making ghusl to become clean from Janābah (the state of impurity which makes ghusl compulsory)".

## **The Three Essential (Fard) Acts of Ghusl**

1. Passing water into (and out of) the mouth reaching the throat; i.e. gargling.
2. Putting water into the nostrils.
3. Pouring water over the entire body, i.e. so not even a hair's width is left dry.

## **There are Five Sunan in Ghusl**

1. Intention to wash off impurities and become Ṭāhir.
2. Washing hands up to the wrists.
3. Washing the private parts and the parts upon which impurity is found.
4. Making wuḍū' before washing the body.
5. Then passing water over the whole body three times.

## **Occasions for Which Ghusl is Preferred**

1. Before going to Jumu`ah (congregational Friday Prayer).
2. Before going to `Eid Prayers.
3. Before undertaking `Umrah or Ḥajj (Pilgrimage to Makkah).
4. Upon washing a corpse. (According to many scholars, ghusl is preferred for a person who washes a corpse).
5. Upon reverting to Islām (and not being in need of ghusl).

## **Method of performing Ghusl**

1. Make the intention.
2. Wash hands.
3. Remove all impurities from the body, especially by istinjā'.
4. (Re-wash hands then) wash the mouth, and gargle.
5. Wash the nostrils.

6. Performing Wuḍū'.
7. Washing the entire body thrice. (Start on the right of each area and wash it thrice before continuing to the next part.)
8. If, when one is bathing, water collects at one's feet then wash the feet upon completing.

## **WUḌŪ' (ABLUTION)**

To wash one's hands, face and feet, etc. before performing Ṣalāh is called wuḍū'. No Ṣalāh is accepted without attaining Purity. One should sit on a high, clean place to perform wuḍū'. Face the direction of the *Qiblah* if possible.

### **The Four Essential (Farḍ) Acts of Wuḍū'**

1. Washing the face from the forehead to the lower portion of the chin and from one ear lobe to the other.
2. Washing of both the arms up to and including the elbows.
3. Performing *Mash* - wiping/passing wet hand over quarter of head.
4. Washing of both the feet including the ankles.

### **There are 13 Sunan in Wuḍū'**

1. Niyyah (intention) and du`ā'.
2. Reciting Bismillāh
3. Washing of the hands thrice up to the wrists.
4. Brushing the teeth with Miswāk (toothstick).
5. Gargling three times.
6. Passing water into the nostrils thrice.
7. *Khilāl* of the beard, i.e. to pass wet fingers into the beard.
8. *Khilāl* of the fingers and toes.
9. Washing of each part three times.



10. Mash of the whole head once.
11. Mash of both ears once.
12. Making Wuḍū' systematically.
13. Washing of each part, one after the other without pause, so no part dries up before the next part is washed.

### Method of Performing Wuḍū'

1. Make the intention (e.g. Wuḍū' for Z̤uhr Ṣalāh for the pleasure of Allāh ﷻ).
2. Recite Bismillāh.

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ

BISMIL-LĀH. WAL ḤAMDU LIL-LĀH

*I begin with the name of Allāh And all praises are due to Allāh.*

aṭ-Ṭabarānī

3. Recite a relevant Du`ā', e.g.

### Du`ā' When Performing Wuḍū'

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَوَسِّعْ لِي فِي دَارِي  
وَبَارِكْ لِي فِي رِزْقِي

‘ALLĀHUM-MAGHFIRLĪ DHAMBĪ WA  
WASSI'LĪ FĪ DĀRĪ WA BĀRIKLĪ FĪ RIZQĪ

*O Allāh! Forgive me my sins and expand (give abundance) in my home and bless me in my sustenance.*

an-Nasa'ī

4. Wash both the hands thrice (right first).
5. Wash the mouth thrice (using the right hand).



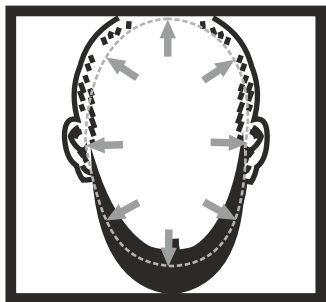
6. Put water into the nostrils, with the right hand thrice.  
(Rub/rinse the insides with the left hand)



7. Wash the face, three times.  
Rub water on the face to make sure it spreads over the entire face and includes the areas that need to be washed.



The area to be washed is between the chin (this includes those parts of it and the jaw, which are visible from the front or side) to the hairline (or its equivalent) and between the earlobes (not just till the sideburns).



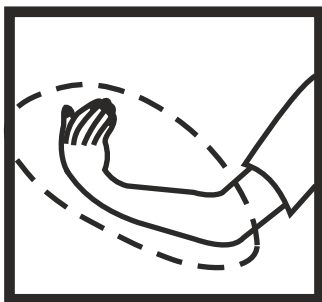
This is regardless of hair growing before it.

Whether it is of the head, beard, sideburns, or moustache, the hair as well as the skin beneath must be washed.

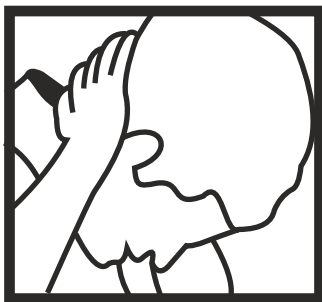
8. Wash the arms three times.

The area washed will include everything from the finger tips, to include the elbows.

Rub water on the arms to make sure it spreads across the arms, and includes all the necessary area. Also rub into the creases of the skin.



9. Mash should be made of the hair/head.  
The minimum is a quarter of the head that should be wiped over by the wet hands.



The best method is that with the last three fingers of both hands one wipes over the top of the head, and with the palms one wipes over the sides.

Then with the remaining finger and thumb one will wipe the ears.  
Note that Mash should only be done once.



10. Then the feet should be washed.

This should be done three times.

First the right foot should be washed then the left.

11. Upon washing the feet and completing the wuḍū', a relevant du`ā' should be recited. e.g:

#### Du`ā' Upon Completing Wuḍū'

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ  
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

'ASH-HADU 'ALLĀ 'ILĀHA 'ILLAL-LĀHU  
WAḤDAHŪ LĀ SHARĪKA LAHŪ WA 'ASH-HADU 'ANNA  
MUḤAMMADAN `ABDUHŪ WA RASŪLUH.  
'ALLĀHUM-MAJ'ALNĪ MINAT TAWWĀBĪNA  
WAJ'ALNĪ MINAL MUTAṬĀH-HIRĪN.

*I bear witness that there is no god but Allāh, who is without partner, and I bear witness that Muḥammad is His Servant and Apostle. O Allāh make me from among those who repent for their sins and from among those who keep themselves pure.*

at-Tirmidhi

## **The Eight Nawāqīḍ (Nullifying acts) of Wuḍū'**

1. Discharging of urine, stool or the emitting of any substance from the private parts (specific types have been mentioned for Ghusl).
2. Vomiting (when the amount regurgitated exceeds a mouthful).
3. Discharging of gases (from the rear).
4. To fall asleep lying down or by resting the body against something.
5. To faint due to some illness or any other reason.
6. Losing control of oneself, e.g. insanity, seizure, convulsive attack.
7. Laughing aloud whilst in Ṣalāh.
8. Flowing of blood or matter from any part of the body.

## **TAYAMMUM - The Complete Substitute For Ablution**

Tayammum or “to resort to pure earth” may substitute for the ablution and even the bath. This is allowed in any of the following cases:

1. When a person is sick and cannot use water;
2. When one has no access to water in sufficient quantity;
3. When with the use of water, one is likely to be harmed or fall prey to disease;
4. When performing the ablution will cause the person to miss a prayer which cannot be substituted (e.g. Funeral prayer).

In any of these instances it is permissible to do tayammum.

**Note:** Remember that the intention in Tayammum, along with wiping the face and the arms are its only Farā'īḍ.

## **The Method of Tayammum**

1. Strike both hands lightly on pure earth, sand or stone.
2. Shake the hands and wipe the face with them once in the same way as in the ablution.
3. Strike the hands again and wipe both hands to the elbows.

The tayammum is a symbolic demonstration of the importance of the ablution, which is so vital for both worship and health. When Islām introduced this regular ablution, it instituted an excellent hygienic measure which no spiritual doctrine or medical prescription had anticipated.

## **MASH' (PASSING WET HANDS) OVER LEATHER SOCKS**

If one wears leather socks after having performed wuḍū' fully, one is permitted to merely wipe over them when making wuḍū' again. There are however a few conditions for this.

A traveller may benefit from this privilege continuously for three consecutive days and nights (72 hours) from the time the wuḍū' first breaks, but a resident may do so for only one day and one night continuously (24 hours). (The benefits are really only seen in cold climates.)

### **How Mash' Over Leather Socks is Performed**

Wiping is done according to the tradition of the Prophet ﷺ as follows: After removing the shoes, three wet fingers are passed over the upper surface of socks for at least the length of the fingers. There is no need to wipe the bottom parts.

## Types of Socks on Which Mashḥ is Permitted

- Leather socks (genuine or PVC - be they entirely made of leather or only the soles)
- Non-leather socks can also be used for Mashḥ, provided they fulfil the following criteria:
  - They are strong enough to walk in for three miles (without shoes) and will not tear.
  - They are non-porous i.e. they will not allow water through.
  - They are of such material which will cover the feet up to and including the ankles without the need of fastening (this does not mean you cannot fasten them), and they will not sag.
- Mashḥ will not be permitted on socks which do not meet the above criteria. In addition to this, socks which have holes amounting to more than three centimeters in length are also excluded from being able to afford the privilege of Mashḥ.

## Expiry of Mashḥ

The wiping privilege becomes invalid in the event that one or more of the following cases occur:

- When the maximum time allowed (as mentioned earlier) lapses;
- The moment the socks are removed (even partial removal, i.e. an ankle being exposed will nullify Mashḥ privileges);
- The socks rip, and the rip is three centimeters in length;
- When any of the cases requiring ghusl occur;

In all cases, except in the case of ghusl being required, only the mashḥ will break, not the wuḍū' (provided none of the acts which nullify wuḍū' transpire thereafter). After washing the feet and donning the socks again the privilege of mashḥ will again be granted.



## THE CLOTHES MUST BE CLEAN

For the validity of Ṣalāh the clothes must be clean from all types of impurities. One must ensure the removal of these impurities before commencing Ṣalāh.

**Note:** If one has impurities on the clothes which make contact with the body, it does not necessarily mean that wuḍū' or ghusl need to be performed. If one is in the state of having wuḍū' or ghusl and then one finds impurity on one's person or clothes then one merely has to remove the impurities and wash away any of its signs/marks to become clean

## THE PLACE OF PRAYER MUST BE CLEAN

One must ensure that the place where one is to offer Ṣalāh is clean. If it is not clean then one should either clean it or perform Ṣalāh elsewhere. If one does not know the condition of a certain place then as long as there are no visible traces of impurity, one may perform Ṣalāh there.

## THE DIRECTION OF THE QIBLAH

Towards the Ka`bah in Makkah (Saudi Arabia)



## THE `AWRAH MUST BE COVERED

The `Awrah is those parts of the body which must be covered. (Certain scenarios create different requirements in what needs to be covered, however below is what needs to be covered when performing prayer).

For Men, the area that needs to be covered during Ṣalāh is what comes between the navel and the base of the knees.

For Women, the entire body needs to be covered with the exceptions of the feet (i.e below the ankles), the hands (beyond the wrists), and the face (what is washed in wuḍū’).

**Note:** These areas must be covered at all times. Ṣalāh will not be valid if started with even a small portion of the `Awrah exposed, and Ṣalāh will break if during Ṣalāh even a small portion is exposed. This is especially so during Rukū` and Sajdah, if wearing tight-fitting clothes.

## CORRECT INTENTION

One must ensure that one has the correct intention before Ṣalāh. It is not conditional to say this intention verbally but one must be conscious of it before commencing prayer. In the intention one will include, the Ṣalāh type (e.g. Farḍ, Sunnah, etc) and Ṣalāh name if applicable (e.g. Fajr, Zuhr, etc)

If the Ṣalāh is being offered in congregation behind an Imām, one should include that in the intention made.

## CLASSIFICATIONS OF ṢALĀH

**1. Farḍ `Ain:** (Individually binding) This compulsory Ṣalāh must not be missed on any account whatsoever. It must be offered by each

individual. If one fails to do so, he/she will be liable to punishment. The nature of its importance is evident from the fact that if one denies its obligatory nature, one will be classed an unbeliever.

2. **Fard Kifāyah:** (Collectively binding) This Ṣalāh should preferably be offered by all those present at the time, but one at least out of the group must offer it to free the others from responsibility. e.g. If a person from an area where the death of a Muslim has occurred offers the funeral prayer, the obligation of all concerned is fulfilled.
3. **Wājib:** (Mandatory) This Ṣalāh comes next in rank to Farḍ `Ain in accordance with the importance attached to it by the Prophet ﷺ. Like the Farḍ, if this is missed it must be made up for later, but if one denies its necessity, it would not make him an unbeliever.
4. **Nafil:** (Supererogatory) This Ṣalāh is non-obligatory. The various types of nafil are classified below:
  - a. **Sunnah Mu'akkadah:** (Emphasised nafil) Ṣalāh associated with the farḍ prayers, which the Prophet ﷺ would always offer, but occasionally miss due to being busy. One must not miss these Ṣalāh if one has the time to perform them.
  - b. **Sunnah Ghair Mu'akkadah:** (Non-Emphasised nafil) This Ṣalāh is also associated with the farḍ prayers, but without the emphasis.
  - c. **Mustahabb:** (Encouraged) Other individual prayers recommended at various occasions, e.g. Tahajjud, Istikhārah, etc.

## THE TIMES OF ṢALĀH

Every Muslim, male or female, must offer Ṣalāh five times a day at the prescribed time. If there are no lawful reasons for exemption,

combination, or temporary delay, the prescribed times are:

- 1. The time for Fajr Ṣalāh:** Well before sunrise a dim, whitish glow appears vertically in the Eastern horizon. Soon after this vertical glow, a brightness appears in the same direction which grows horizontally. This horizontal glow spreads quickly along the horizon becoming larger and brighter until after a short while it becomes light. The time for Fajr Ṣalāh commences with the appearance of this horizontal glow. This time marked by the appearance of the horizontal glow is known as Fajr Awwal or Ṣubḥ Ṣādiq (True Dawn). The time for Fajr Ṣalāh lasts until sunrise.
- 2. The time for Zuhr Ṣalāh:** The time for Zuhr Ṣalāh begins immediately after midday. The time of midday or Istiwā (Zawāl) when the Sun is passing its highest point in the day. Approximately five minutes after midday Zuhr time commences. The time for Zuhr Ṣalāh lasts until the length of the shadow of an object becomes twice the size of the object plus the size of the shadow which was cast at the time of Midday. (According to another view, the time for Zuhr remains until an object's shadow becomes equivalent to its length, plus the midday cast shadow.)

**Note:** It is forbidden to perform Ṣalāh at Midday.

**Note:** Whenever midday is mentioned, it does not mean 12 noon, but the actual middle point of the day, when the Sun is at its highest point.

- 3. The time for `Aṣr Ṣalāh:** `Aṣr time begins immediately upon the expiry of Zuhr time, and lasts until sunset. However, it is makrūh (reprehensible) to delay the performance of `Aṣr Ṣalāh until the sun's rays become yellowish and dim, i.e. +/-20 minutes before sunset.

4. **The time for Maghrib Ṣalāh:** Maghrib time begins immediately after sunset and extends till the red or white glow in the western horizon disappears. Normally it extends over a period of one hour and twenty minutes to one and a half hours.
5. **The time for `Ishā' Ṣalāh:** `Ishā' time begins after the red glow in the western horizon disappears and continues until the time for Fajr.

It is noticeable that Islām has set the times of Ṣalāh in a way that combines peace of mind with relaxation of the body. Muslims, by observing these Ṣalāhs, mark the whole day with a spiritual stamp in the beginning, at the end, and throughout. So they combine religion and life, feel the presence of Allāh ﷻ within them throughout the day, conclude their daily transactions with a spiritual feeling and build up their moral standing on strong foundations. In this way, Muslims introduce spiritual vitality into all aspects of their life, and religion presents itself to all fields of activity. Indeed, this timetable of Ṣalāh is remarkable because it is the work of Allāh ﷻ and the product of Islām.

Ṣalāh retains its necessity in shops and offices, homes and farms, industrial plants and factories. If performed, it will extend its light and benefit to every aspect of business, work and leisure.

It is always preferable to offer the Ṣalāh as soon as the time sets in, in case something unexpected causes delay or postponement. Punctuality in Ṣalāh is also part of the test.

This concludes the section of the prerequisites of Ṣalāh. Now the manner of performing Ṣalāh will be explained. This section starts with the Adhān, which, although not a part or prerequisite of Ṣalāh, is the call to prayer.

## Adhān (the Call For Ṣalāh)

When the time of a Farḍ Ṣalāh arrives, it is acting in accordance to the instructions and want of the Prophet ﷺ to call out the Adhān.

- Adhān is Sunnah only for the five Farḍ Ṣalāh and for the Jumū`ah Ṣalāh (Friday midday Ṣalāh)
- Adhān means to inform. In Shari`ah, Adhān means to inform of a particular Ṣalāh in specific words.
- The Adhān for every Farḍ Ṣalāh should be called out with the commencement of its prescribed time.
- If it is called before the time then it must be called again at the correct time.

### How to Call Out the Adhān

When the time for Ṣalāh arrives, the Mu'adh-dhin stands up and calls out aloud these words:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

حَيَّ عَلَى الصَّلَاةِ

حَيِّ عَلَى الصَّلْوَةِ

حَيِّ عَلَى الْفَلَاحِ

حَيِّ عَلَى الْفَلَاحِ

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

لَا إِلَهَ إِلَّا اللَّهُ

‘ALLĀHU ‘AKBAR - ‘ALLĀHU ‘AKBAR

‘ALLĀHU ‘AKBAR - ‘ALLĀHU ‘AKBAR

‘ASH-HADU ‘AL-LĀ ‘ILĀHA ‘ILLAL-LĀH

‘ASH-HADU ‘AL-LĀ ‘ILĀHA ‘ILLAL-LĀH

‘ASH-HADU ‘ANNA MUḤAMMADAR RASŪLLUL-LĀH

‘ASH-HADU ‘ANNA MUḤAMMADAR RASŪLLUL-LĀH

ḤAYYA `ALAS-ṢALĀH - ḤAYYA `ALAS-ṢALĀH

ḤAYYA `ALAL FALĀH - ḤAYYA `ALAL FALĀH

‘ALLĀHU ‘AKBAR - ‘ALLĀHU ‘AKBAR

LĀ ‘ILĀHA ‘ILLAL-LĀH

*Allāh is the Greatest - Allāh is the Greatest.*

*Allāh is the Greatest - Allāh is the Greatest.*

*I Testify that none is worthy of worship except Allāh.*

*I Testify that none is worthy of worship except Allāh.*

*I Testify that Muḥammad is the Messenger of Allāh.*

*I Testify that Muḥammad is the Messenger of Allāh.*

*Come to Prayer. Come to Prayer.*

*Come to success. Come to success.*

*Allāh is the Greatest, Allāh is the Greatest.*

*There is none worthy of worship besides Allāh.*

Addition In Fajr Adhān (Read After ḤAYYA `ALALFALĀH)

الصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ ط الصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ ط

‘AŞ-ŞALĀTU KHAYRUM-MINAN-NAWM.

‘AŞ-ŞALĀTU KHAYRUM-MINAN-NAWM.

*Ṣalāh (Prayer) is better than sleep.*

*Ṣalāh (Prayer) is better than sleep.*

at-Tirmidhi

Du`ā' After Adhān

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ

أَبِ مُحَمَّدٍ الْوَسِيلَةَ وَالْفَضِيلَةَ

وَابْعَثْهُ مَقَامًا مَّحْمُودًا الَّذِي وَعَدْتَهُ

إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

‘ALLĀHUMMA RABBA HĀDHIHID DA‘WATIT TĀM-MAH,  
WAŞ-ŞALĀTIL QĀ‘IMAH, ‘ĀTI MUḤAMMADANIL WASĪLATA  
WAL FADĪLATA WAB`ATH-HŪ MAQĀMAM-MAḤMŪDANIL-  
LADHĪ WA`ADTAH. ‘INNAKA LĀ TUKHLIFUL-MĪ`ĀD.

*O Allāh! Lord of this complete supplication and  
of everlasting prayer, grant Muḥammad the Wasilah (rank in Jannah)  
and give him preference. Raise him to the esteemed position that  
You have promised him. Truly You do not break Your promise.*

al-Bukhārī, Last sentence in al-Bayhaḡī



## There are Seven important acts in Adhān

1. To stand facing the Qiblah.
2. Not to hasten in calling it.
3. To put the tips of both the index fingers in the ears.
4. To call Adhān from a high place.
5. To say Adhān in a loud voice.
6. Turn the face right when saying **ḤAYYA `ALAŞ-ŞALĀH** and to the left when saying **ḤAYYA `ALALFALĀH**.
7. To say **AŞ-ŞALĀTU KHAYRUM-MINAN-NAWM** twice after **ḤAYYA `ALALFALĀH** in the Adhān of Fajr Şalāh.

## Iqāmah

Before the Şalāh begins there is a swifter announcement similar to the Adhān called Iqāmah, the purpose of which is to inform the assembled that Şalāh is about to start.. The phrases used are the same as in the Adhān, but with two differences: (a) the Iqāmah is said faster and less loud; and (b) after **ḤAYYA `ALALFALĀH**, the following words are said twice:

قَدَّ قَامَتِ الصَّلَاةُ

QAD QĀMATIŞ-ŞALĀH

*Şalāh is about to begin*

at-Tirmidhi

Then the words, **Allāhu Akbar, Allāhu Akbar, Lā ilāha illal-lāh** should follow as in Adhān.

## Entering the Masjid

[Mosque is not a word recognised in Islām. The appropriate word is Masjid which means a place of prostration]

When a person is inside the Masjid, he should remember that he is in the house of Allāh ﷻ, which must be given its due respect. Therefore, he should sit quietly and keep himself busy in Ṣalāh, remembrance of Allāh ﷻ and recitation of the Qur'ān. He should avoid raising his voice, indulging in vain talk or argument with others. According to a ḥadīth, a person who sits in the Masjid waiting for the next Ṣalāh is like the one who is performing the Ṣalāh (This waiting is the Nafl I`tikāf).

When a person goes to a Masjid, he should enter with his right foot.

### Du`ā' When Entering Masjid

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

ALLĀHUM-MAFTAḤLĪ ABWĀBA RAḤMATIK.

*“O Allāh! Open for me the doors of Your Mercy”.*

Muslim

While leaving the Masjid, one should step out with the left foot.

### Du`ā' When Exiting Masjid

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ

ALLĀHUMMA INNĪ AS'ALUKA MIN FAḌLIKA WA RAḤMATIK.

*O Allāh! I beg You of Your bounty, and Your Mercy.*

Muslim

# ŞALĀH

Now the Şalāh is starting. Each Şalāh comprises of a number of raka`āt (sing. rak`ah). A rak`ah is a unit that is made up of all the applicable components of Şalāh. (Only the first and last items of the listed components below are not applicable to every rak`ah.) Şalāh can be of two, three or four raka`āt.

## THE COMPONENTS OF ŞALĀH (ARKĀN)

1. **Takbīrah at-Taḥrīm** (raising the hands in the first rak`ah to begin)
2. **Qiyām** (standing posture)
3. **Qirā`ah** (recital of the Qur`ān)
4. **Rukū`** (bowing posture)
5. **Both Sajdahs** (prostrating postures)
6. **Qa`dah Akhīrah** (sitting posture in final rak`ah)

## NECESSITIES WITHIN ŞALĀH (WĀJIB ACTS)

1. **Qirā`ah** to be read in the first two rak`ahs of every farḍ Şalāh.\*
2. The recital of **Sūrah al-Fātiḥah in every rak`ah of every Şalāh**, besides the third and fourth rak`ahs of any Farḍ Şalāh. In these, its recital is an emphasised Sunnah.\*
3. To recite **a sūrah, a long verse, or three short verses** after Sūrah al-Fātiḥah in every rak`ah of every Şalāh, besides the third and fourth rak`ahs of farḍ Şalāh.\*
4. To recite **Sūrah al-Fātiḥah before** any other verse.\*
5. To maintain **correct order** between all the different postures.
6. **Qawmah** (standing posture after rukū`)
7. **Jalsah** (sitting posture between two sajdahs)
8. **Ta`dīl al-Arkān** (to pause on each posture before moving on)

\* Applies to all but the muqtaḍī (follower behind an Imām) who should remain silent.

9. **Qa`dah Ūlā** (the sitting posture after the sajdahs in the second rak`ah of any three or four rak`ah Ṣalāh)
10. To recite **tashahhud** in both the Qa`dahs.
11. For the **Imām to offer Qirā`ah aloud** in the first two rak`ahs of Fajr, Maghrib, `Ishā' and Jumu`ah; also, all the raka`āt of Ṣalāhs read in congregation that are not farḍ. (`Eid, Tarāwiḥ, Witr, etc). The Qirā`ah of the remaining raka`āt including Zuh̄r and `Aṣr should be whispered (movement of the lips in this is necessary).
12. To end the Ṣalāh with **Salām** (the first is wājib)
13. The additional **Takbīr in the third rak`ah of witr**, the **raising of the hands and** the recital of **al-Qunūt**.
14. The **six additional takbīrs** of the Ṣalāh of **both `Eids**.

## BEFORE ṢALĀH

Ensure that clothes are Ṭāhir (clean) and make wuḍū'. Stand on a Ṭāhir place facing the Qiblah. Keep feet parallel with toes pointing towards the Qiblah and submit totally to Allāh ﷻ. When you are sure that you have fulfilled all necessary conditions, commence Ṣalāh. A detailed account of how to perform Ṣalāh follows:

**Men:** No garment, jubbah or trousers should be allowed to hang over the ankles. It is Makrūh Taḥrimi to perform Ṣalāh while any garment is hanging over the ankles out of pride. This means that the Ṣalāh itself will be considered as fulfilled/valid, but there is very little reward and benefit in such a Ṣalāh.

**Women:** Perform Ṣalāh in the same way as men unless specific instructions are mentioned. The one general rule is that women will make themselves more compact in Ṣalāh than men.

Ibn `Abbās is reported to have been asked about the Ṣalāh of women, to which he replied, "She collects and closes herself". Ibn Abī Shaybah

## TAKBĪRAH AT-TAḤRĪM

When saying Takbīrah at-Taḥrīm after making niyyah, raise the fingers of the two hands to be level with the earlobes (the palms will be level with the shoulders). Both palms should face the Qiblah. Then say

اللَّهُ أَكْبَرُ

ALLĀHU-‘AKBAR

*Allāh is the Greatest*

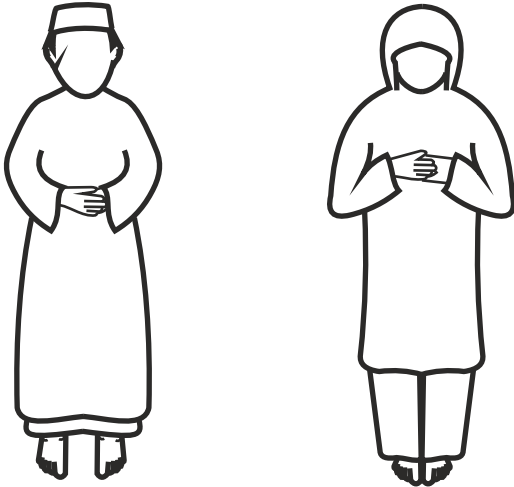
**Women:** Do not raise hands higher than shoulders. This is proven by the following narration.

Wā'il ibn Ḥajr ؓ narrates that the Messenger of Allāh ﷺ said to him, "O Wā'il ibn Ḥajr when you (i.e. a man) offer Ṣalāh lift your hands till they are level with your ears. And a woman should lift her hands till they are level with her bosom." aṭ-Ṭabarānī



Then fold the hands and place them on the abdomen. Place the hands in such a way that the right hand is clasped over the back of the left. Whilst in Qiyām (standing posture) the eyes should be fixed to the spot where the forehead will be placed in sajdah. Feet are slightly spaced.

**Women:** Like men, place the right hand on the left wrist. But the hands should then be placed on the chest. Feet should be together.



Read a du`ā' (any which have been narrated for this occasion, e.g.):

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ

وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

SUBḤĀNAKAL-LĀHUMMA WABIḤAMDIKA WA TABĀRAKAS-  
MUKA WA TA'ĀLĀ JADDUKA WALĀ ILĀHA GHAYRUK

*All Glory be to You O Allāh! and praise be to You:  
Blessed is Your name and Exalted is your Majesty,  
and there is none worthy of worship besides You.*

Muslim, at-Tirmidhī

From here to the rukū` does not apply to the muqtadī (followers).  
They will stand in silence.

Then recite

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A`ŪDHU BILLĀHI MINASH-SHAYṬĀNIR-RAJĪM.

*I Seek refuge in Allāh from the rejected Satan.*

Thereafter recite **Sūrah al-Fātiḥah**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

مَلِكِ يَوْمِ الدِّينِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM.

‘AL-ḤAMDU LILLĀHI RABBIL-‘ĀLAMĪN.

‘AR-RAḤMĀNIR-RAḤĪM.

MĀLIKI YAWMID-DĪN.  
 ‘IYYĀKA NA`BUDU WA ‘IYYĀKA NASTA`ĪN.  
 ‘IHDINAŞ-ŞIRĀṬAL-MUSTAQĪM.  
 ŞIRĀṬAL-LADHĪNA ‘AN`AMTA `ALAYHĪM.  
 GHAYRIL-MAGH-ḌŪBI `ALAYHIM WA LAḌ-ḌĀLLĪN.

*In the name of Allāh, the most Beneficent, most Merciful.  
 Praise be to Allāh, Lord of the worlds.  
 The Beneficent, the Merciful.  
 Master of the Day of Judgement.  
 You alone we worship and to You alone we turn for help.  
 Guide us to the Straight Path.  
 The path of those whom You favoured,  
 Not of those who earned Your anger,  
 nor of those who went astray.*

After Sūrah al-Fātiḥah it is necessary that a minimum of three short āyāt (verses) or one long āyah (equivalent to three short verses) be read in proper sequence as in the Qur`ān. E.g. **Sūrah al-Ikhlāş**

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾  
 لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

QUL HUWAL-LĀHU ‘AḤAD.  
 ‘ALLĀHUŞ-ŞAMAD.  
 LAM YALID, WA LAM YŪLAD,  
 WA LAM YAKUL-LAHŪ KUFU-WAN ‘AḤAD.

*Say: He is Allāh, the One!  
 Allāh, the Independent, Besought of all!  
 He begets not nor is he begotten.  
 And there is none comparable unto Him.*



Then go into rukū` saying:

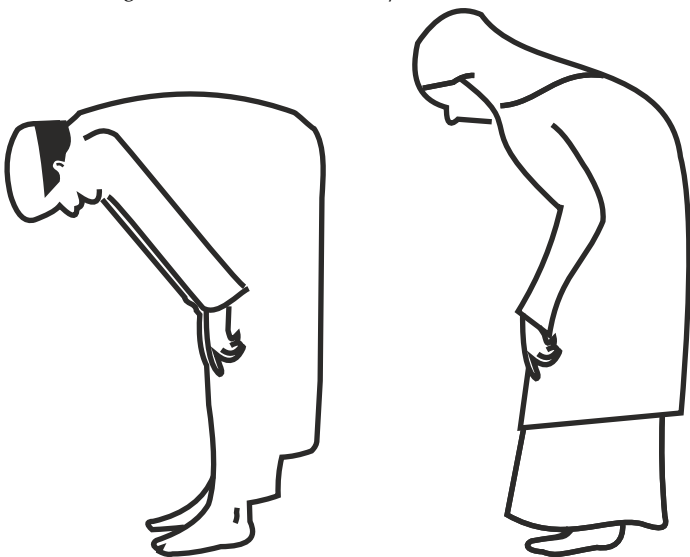
اللهُ أَكْبَرُ

ALLĀHU-AKBAR

*Allāh is the Greatest.*

## RUKŪ`

This is a manner of bowing. The legs are kept straight and the head and back are lowered forwards. The knees are grasped by the hands with the fingers remaining apart. The arms do not touch the body. The back should be kept straight, while the head should be kept level to it; neither being lowered nor raised. The eyes should be fixed on the feet.



**Women:** When making rukū` a woman should only bend over to the degree required for her hands to reach her knees. The hands should be placed on the knees, with the fingers kept together. In rukū` her elbows should touch the sides of her body.

In rukū` recite softly at least three times:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

SUBḤĀNA RABBIYAL`AẒĪM

*Glory be to my Lord, the Magnificent.*

Muslim

Whilst rising from rukū`, say TASMĪ`

سَمِعَ اللهُ لِمَنْ حَمِدَهُ

SAMI`AL-LĀHU LIMAN ḤAMIDAH.

*Allāh hears all those who praise Him.*

al-Bukhārī, Muslim

And stand up. Then in the upright position say: **Tahmīd:**

رَبَّنَا لَكَ الْحَمْدُ

RABBANĀ LAKAL-ḤAMD

*Our Lord! All praise be to You.*

al-Bukhārī

If one does not stand straight after rukū` but merely lifts the head and goes into sajdah, the Ṣalāh will not be valid as the Qawmah - which is a Wājib - is being omitted. Repeating the Ṣalāh will be necessary.

## FIRST SAJDAH

Now go into sajdah, saying:

اللَّهُ أَكْبَرُ

ALLĀHU-AKBAR

*Allāh is the Greatest.*

When going into sajdah, first hold the knees and place them on the ground. Thereafter the palms, then the nose and lastly the forehead will be placed on the ground in sequence. The face should be between the two hands and the fingers should point towards the Qiblah.

In sajdah recite softly at least three times the following tasbīḥ:

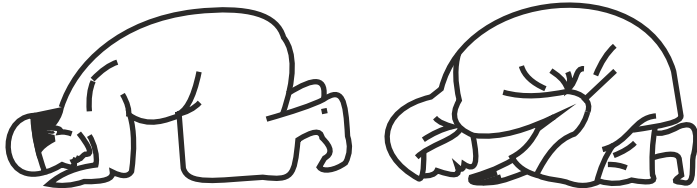
سُبْحَانَ رَبِّيَ الْأَعْلَى

SUBḤĀNA RABBIYAL ‘A’LĀ.

*Glory to my Lord, the Highest.*

Muslim

In sajdah, the feet should be vertical with the toes pressed towards the Qiblah. The arms should neither touch the sides of the body nor the ground. The stomach should be kept away from the thighs.



**Women:** In sajdah the upper part of the leg (the thigh) should not be upright but in as flat a position as possible, with the feet spread towards the right. While in sajdah the stomach and thighs must be kept together. The forearms should be put flat on the ground in sajdah.

ʿAṭā' ibn Abī Rabāḥ (one of the great scholars amongst the Ṭābi`in) mentions, "A woman is to collect herself when she performs Rukū`, she will keep her arms to her body, and she will keep herself as collected as possible (that is with her legs straight and her hands on her knees). When she performs Sajdah she will keep her arms close to her and will close her stomach and chest to her thighs, and she will collect herself as much as possible."  
Muṣannaf ʿAbdur-Razzāq

The Prophet ﷺ has said, "Be balanced in Sajdah. None (neither men nor women) should place their forearms on the floor in Sajdah, as the sitting style of a dog."  
al-Bukhārī

## **JALSAH (To sit between the two sajdahs)**

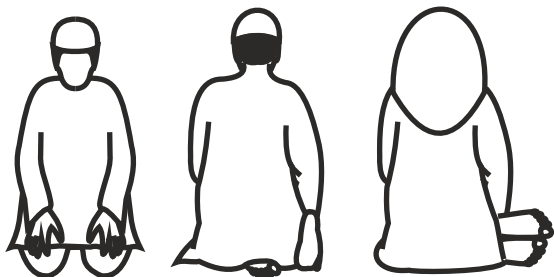
Next sit up straight. Whilst rising say

اللهُ أَكْبَرُ

**ALLĀHU-AKBAR**

***Allāh is the Greatest.***

To sit between the two sajdahs is a means of separating them and is thus a necessary (Wājib) act. This is often rushed by people which is incorrect as doing so disregards the Wājib act of Ta`dil al-Arkān, (see necessities within Ṣalāh). One should make sure that when sitting the entire body comes to a stop. Only after this should one carry on.



Sit resting the rear on the left foot only and having the right foot raised by their side with the toes facing the Qiblah. While seated the hands will rest on the thighs immediately above the knees.

**Women:** Can sit either on the left foot or on the floor, with both legs to the right.

Jurayj narrates, "I asked `Aṭā' (Ibn Abī Rabāh), 'does a woman sit two-legged on her left side?' He replied, 'Yes.'

I asked, 'Do you prefer this to her sitting on her right side?' He replied, 'Yes. She will close herself, when she sits, as much as possible.'

I asked, 'Does she sit as men sit or does she sit with her left leg sticking out slightly from beneath her?' He replied, 'There is no harm in sitting either way for her, as long as she closes herself.'" Muṣannaf Ibn Abī Shaybah

**The second sajdah is performed as the first one. With this one rak`ah is now complete.**

## SECOND RAK`AH

Saying Allāhu Akbar, stand up for the second Qiyām. On getting up from the sajdah, first lift the forehead, then the nose, then the palms, and then the knees. Whilst getting up, the hands should be on the

knees and not on the ground for support, except for a valid reason. Saying **BISMILLĀHIR-RAḤMĀNIR-RAḤĪM** recite Sūrah al-Fātiḥah and any other Sūrah and complete the second rak`ah in the same manner as the first.

## FIRST QA`DAH

After completing the second sajdah of the second rak`ah, saying Allāhu Akbar, sit up for Qa`dah. The method of sitting is as in jalsah. The palms must be placed on the thighs with the tip of the fingers near the knees facing the Qiblah. The fingers should be relaxed and made to face the Qiblah and not towards the ground. The eyes should be fixed on the lap. Then read **Tashahhud**:

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلٰوٰتُ وَالطَّيِّبٰتُ ؕ اَلسَّلَامُ  
 عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ ؕ اَلسَّلَامُ عَلَيْنَا  
 وَعَلٰى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ ؕ اَشْهَدُ اَنَّ لَا اِلٰهَ اِلَّا اللّٰهُ  
 وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ ؕ

‘AT-TAḤIYYĀTU LILLĀHI WAṢ-ṢALAWĀTU WAṬ-ṬAYYIBĀT.

‘AS-SALĀMU `ALAYKA ‘AYYUHAN-NABIYYU WA  
 RAḤMATUL-LĀHI WA BARAKĀTUH.

‘AS-SALĀMU `ALAYNĀ WA `ALĀ `IBĀDIL-LĀHIṢ-ṢĀLIḤĪN.

‘ASH-HADU ‘ALLĀ `ILĀHA `ILLAL-LĀH,

WA ‘ASH-HADU ‘ANNA MUḤAMMADAN `ABDUHŪ WA RASŪLUH.

*For Allāh are all greetings, salutations and good.*

*Peace be upon you, O Nabi; and Allāh’s mercy and blessings.*

*Peace be upon us and upon Allāh’s pious servants.*

*I bear witness that there is none worthy of worship but Allāh.  
And I bear witness that Muḥammad is his servant and Messenger.*

al Bukhārī, an Nasa'ī

On reaching the words 'ASH-HADU 'AL-LĀ 'ILĀHA form a circle with the thumb and middle finger (also bend the last two fingers inwards) and lift the index finger of the right hand and at 'ILLAL-LĀHU lower it to meet the thumb. The circle should be maintained till the completion of the posture.

### THIRD AND FOURTH RAK`AHS

If one wishes to perform a three or four raka`āt Farḍ Ṣalāh, one should not read anything more than the Tashahhud in the first Qa`dah. Then saying Allāhu Akbar, stand up and perform the remaining raka`āt. No other Sūrah should be read after al-Fātiḥah in the 3rd and 4th raka`āt of any Farḍ Ṣalāh. It is, however, Wājib to do so in all other Ṣalāh. Remember that one will only sit again for Qa`dah in the last rak`ah.

### SECOND (OR LAST) QA`DAH

In the last Qa`dah, after Tashahhud, read the following Ṣalawāt (benediction upon the Messenger ﷺ), known as Ṣalawāt Ibrāhīm

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ  
عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ  
اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ  
عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

‘ALLĀHUMMA ṢALLI ‘ALĀ MUḤAMMAD,  
 WA ‘ALĀ ‘ĀLI MUḤAMMAD,  
 KAMĀ ṢALLAYTA ‘ALĀ ‘IBRĀHĪMA WA ‘ALĀ ‘ĀLI ‘IBRĀHĪM.  
 ‘INNAKA ḤAMĪDUM MAJĪD.  
 ‘ALLĀHUMMA BĀRIK ‘ALĀ MUḤAMMAD,  
 WA ‘ALĀ ‘ĀLI MUḤAMMAD,  
 KAMĀ BĀRAKTA ‘ALĀ ‘IBRĀHĪMA WA ‘ALĀ ‘ĀLI ‘IBRĀHĪM.  
 ‘INNAKA ḤAMĪDUM MAJĪD.

*O Allāh! Send salutations upon Muḥammad  
 and the family of Muḥammad,  
 in the manner that You sent salutations  
 upon Ibrāhim and the family of Ibrāhim.  
 You are the Praiseworthy, the Majesty.*

*O Allāh! Send blessings upon Muḥammad  
 and the family of Muḥammad,  
 in the manner that You sent blessings  
 upon Ibrāhim and the family of Ibrāhim.  
 You are the Praiseworthy, the Majesty.*

*al Bukhārī, Muslim, at Tirmidhī, Abū Dāwūd, an Nasa’ī, and Ibn Mājah*

After the Ṣalawāt one can recite an appropriate du`ā, e.g:

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ  
 الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِّنْ عِنْدِكَ  
 وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

‘ALLĀHUMMA ‘INNĪ ḌALAMTU NAFSĪ ḌULMAN KATHĪRĀ,  
 WA LĀ YAGHFIRUDH-DHUNŪBA ‘ILLĀ ‘ANT,



**FAGHFIRLĪ MAGHFIRATAM-MIN `INDIK,  
WARḤAMNĪ, `INNAKA `ANTAL GHAFŪRUR-RAḤĪM.**

*O Allāh! I have oppressed myself greatly,  
and none can forgive sins but You,  
forgive me with forgiveness from Yourself  
and have mercy upon me.  
Indeed You are the Forgiving, the Merciful.*

al-Bukhārī

## **SALĀM**

Complete the Ṣalāh by turning the face to the right saying:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

**‘AS-SALĀMU `ALAYKUM WA RAḤMATUL-LĀH**

*Peace be on you and Allāh's Mercy.*

Then turn the face to the left, and repeat the salām.

When making salām, intend to greet the angels and believers. The eyes should be fixed onto the respective shoulders when turning the head.

## **DU`Ā' AFTER COMPLETION OF ṢALĀH**

On completing the Ṣalāh one should recite **Astaghfirul-lāh** three times softly (this is a Sunnah of the Prophet ﷺ). Then one should raise both hands to the level of the chest and make du`ā' (supplicate) to Allāh ﷻ.

Some typical examples are presented hereunder.

أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ

وَمِنْكَ السَّلَامُ تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ

‘ASTAGH-FIRUL-LĀH, ‘ASTAGH-FIRUL-LĀH,  
‘ASTAGH-FIRUL-LĀH,  
‘ALLĀHUMMA ‘ANTAS-SALĀM, WA MINKAS-SALĀM,  
TABĀRAKTA DHAL-JALĀLI WAL ‘IKRĀM.

*I seek the forgiveness of Allāh. I seek the forgiveness of Allāh.*

*I seek the forgiveness of Allāh.*

*O Allāh, You are Peace and from You comes peace.*

*Blessed are You, O Owner of majesty and honour.*

Muslim

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ

وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

LA ‘ILĀHA ‘ILLAL-LĀHU WAḤDAHŪ LĀ SHARĪKA LAH,  
LAHUL MULKU WA LAHUL ḤAMD,  
WA HUWA ‘ALĀ KULLI SHAY’IN QADĪR,  
‘ALLĀHUMMA LĀ MĀNĪ‘A LIMĀ ‘A‘ṬAYT, WA LĀ MU‘ṬIYA  
LIMĀ MANA‘T, WA LĀ YANFA‘U DHAL JADDI MINKAL JADD.

*None has the right to be worshipped but Allāh alone,  
He has no partner, His is the dominion and His is the praise,  
and He is Able to do all things. O Allāh, there is none who can*

withhold what You give, and none may give what You have withheld;  
and the might of the mighty person cannot benefit him against You.

al-Bukhārī, Muslim

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا وَعَمَلًا مُتَقَبَّلًا

‘ALLĀHUMMA ‘INNĪ ‘AS’ALUKA ‘ILMAN NĀFIĀ,  
WA RIZQAN ṬAYYIBĀ, WA ‘AMALAM-MUTAQAB-BALĀ.

O Allāh, I ask You for knowledge that is of benefit, a good provision,  
and deeds that will be accepted.

Ibn Mājah

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ  
لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ط  
لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ ط  
مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ط  
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ء  
وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ء  
وَسِعَ كُرْسِيُّهُ السَّمُوتِ وَالْأَرْضَ ء  
وَلَا يَئُودُهُ حِفْظُهُمَا ء وَهُوَ الْعَلِيُّ الْعَظِيمُ

‘ALLĀHU LĀ ‘ILĀHA ‘ILLĀ HŪ, ‘AL-ḤAYYUL-QAYYŪM.  
LĀ TA‘KHUDHUHŪ SINATUW-WA LĀ NAWM.  
LAHŪ MĀ FIS-SAMĀWĀTI WA MĀ FIL ‘ARD.  
MAN DHAL-LADHĪ YASHFA‘U ‘INDAHŪ ‘ILLĀ BI ‘IDHNIH.  
YA‘LAMU MĀ BAYNA ‘AYDĪHIM WA MĀ KHALFAHUM

WA LĀ YUHĪTŪNA BI SHAY'IM-MIN 'ILMIHĪ  
 'ILLĀ BI MĀ SHĀ'. WASI' A KURSIY-YUHUS-SAMĀWĀTI  
 WAL 'ARD. WA LĀ YA'ŪDUHŪ ḤIFZUHUMĀ.  
 WA HUWAL 'ALIYYUL 'AZĪM.

*Allāh, none is worthy of worship except He, the ever-living, the ever-lasting. Neither slumber nor sleep overtakes Him.*

*To Him belongs whatever is in the heavens and earth.*

*Who is there that can intercede before Him except by His permission? He knows what happens to them before them and behind them. And they will never encompass anything of His knowledge except that which He wills. His throne extends over the heavens and earth. And He feels no fatigue in guarding them.*

*And He is Most High, Most Great.*

Qur'an, al Baqarah 2:255

(an-Nasa'ireports its benefit in being recited after Ṣalāh)

## **SAJDAH SAHW (Sajdah For Rectification)**

Certain shortcomings may be redeemed through sajdah sahw. It is performed after the recital of tashahhud in the final rak`ah, by first performing one salām to the right and then two sajdahs. The Ṣalāh will then be completed in the normal manner (from the recital of tashahhud onwards).

### **Sajdah sahw becomes necessary when:**

1. A Farḍ act is unintentionally performed early, delayed or repeated.
2. A Wājib act is unintentionally performed early, delayed or repeated.
3. A Wājib act is unintentionally omitted.
4. The number of raka`āt performed are forgotten and subsequent raka`āt are unintentionally added.

In the event of any of the above being intentional, or a farḍ act being

omitted, or a rak`ah is omitted, or the sajdah sahw becomes necessary and is not performed (by accident or by intent), in all of these situations Ṣalāh will have to be repeated.

(Please note that the above are general guidelines, which are very broad and inclusive, and as individual cases cannot be represented in such a condensed publication, we urge the readers to ask their local `ulamā' in the event of any mishaps or mistakes to rectify this all-important pillar of Islām.)

### THREE RAKA`ĀT WITR - A WĀJIB ṢALĀH

This three rak`ah Ṣalāh is performed after the Farḍ of `Ishā' Ṣalāh. The first two rak`ahs are performed as normal and after completing the Tashahhud of the second rak`ah, stand up in the Qiyām position with the arms folded. After reciting al-Fātiḥah and a sūrah, say Allāhu Akbar, raising the hands up to the ears and then folding them. Thereafter recite the Qunūt softly. This is to be done before Rukū`.

### THE DU`Ā' OF QUNŪT FOR WITR ṢALĀH

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُثْنِي عَلَيْكَ الْحَمْدَ كُلَّهُ  
وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَحْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ  
اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ  
وَإِلَيْكَ نَسْعَى وَنَحْفِدُ نَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ  
إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ

‘ALLĀHUMMA ‘INNĀ NASTA’ĪNUKA WA NASTAGHFIRUK,  
 WA NUTHNĪ `ALAYKAL KHAYRA KULLAH,  
 WA NASHKURUKA WA LĀ NAKFURUK,  
 WA NAKHLA`U WA NATRUKU MAY-YAFJURUK.  
 ‘ALLĀHUMMA ‘IYYĀKA NA`BUD,  
 WA LAKA NUṢALLĪ WA NASJUD,  
 WA ‘ILAYKA NAS`Ā WA NAHFID,  
 NARJŪ RAĤMATAKA WA NAKHSHĀ `ADHĀBAK,  
 ‘INNA `ADHĀBAKA BIL KUFFĀRI MULĤIQ.

*O Allāh, we seek Your help and we seek Your forgiveness,  
 and we praise You with all good.*

*We are grateful to you and we do not deny/be ungrateful to You. We  
 distance and renounce whoever disobeys You.*

*O Allāh, You alone we worship and to You we pray and prostrate. To  
 You we hasten and You we serve.*

*We hope for Your mercy, and we fear Your punishment.  
 Indeed, Your punishment will meet the unbelievers.*

Musnad Aḥmad

## FORBIDDEN TIMES OF ṢALĀH

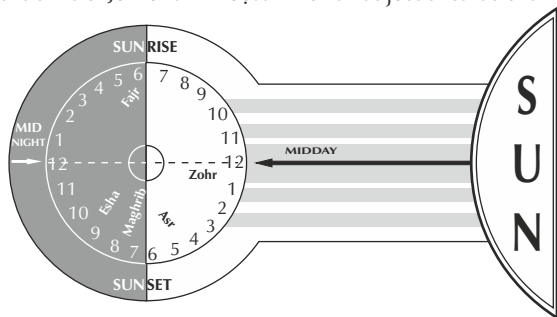
It is not permissible to perform any Ṣalāh at the following times:

1. When the sun is rising;
2. At midday when the sun is at its zenith;
3. When the sun is setting;  
 Ṣalāh can be performed about 15 minutes after sunrise, five minutes after midday and immediately after sunset.
4. Before sunset when the sun's rays lose their heat and become yellowish. No Ṣalāh can be performed during this time except the `Aṣr Ṣalāh of that day if it has not yet been performed.

**Note:** It is not correct to delay the performance of `Aṣr Ṣalāh until this time. However, if `Aṣr Ṣalāh was not yet performed then it has to be performed even in this makrūh (reprehensible) time.

5. When the Imām is delivering the Friday or `Eid Khuṭbah

(According to many scholars Taḥayyah al-Masjid can be performed at the time of Jumū`ah Khuṭbah if one has just entered the Masjid)



## How Many Raka`āt to perform?

Of the Farā'id Ṣalāh there are a total of 17 Raka`āt which are to be performed Daily. They are split as follows:

1. Fajr            **Two** Raka`āt
2. Ṣuḥr          **Four** Raka`āt
3. `Aṣr          **Four** Raka`āt
4. Maghrib      **Three** Raka`āt
5. `Ishā         **Four** Raka`āt

There are different types of Ṣalāh as has been explained on pages 26-27. Of these, there are some that have been labelled as Mu`akkad (emphasised). The reason for this is the following Ḥadīth.

The Messenger of Allāh ﷺ has said, "Whoever performs twelve raka`āt of supererogatory prayers, a house will be built for him in paradise."

Muslim, at-Tirmidhī, al Ḥākīm, Abū Dāwūd, an-Nasa'i, Ibn Mājah

These have been marked on the table overleaf as Mu`akkadah. These

have been specified by the above Ḥadīth as narrated in at-Tirmidhī. Other additional prayers have also been mentioned.

Names of Five Daily Ṣalāh	Total Raka`āt	Sunnah	Farḍ	Sunnah	Witr Wājib	Additional
<b>FAJR</b>	4	2	2			If one gets to the Masjid prior to Ṣubḥ Ṣādiq, one should perform Tahajjud.*
<b>ẒUHR</b>	12	4	4	2		If one gets to the Masjid early one may perform some additional Nawāfil.*
<b>ʿAṢR</b>	4		4			If one gets to the Masjid early one may perform some additional Nawāfil.*
<b>MAGHRIB</b>	5		3	2		Additional Nawāfil after Maghrib are very rewarding.*
<b>ʿISHĀʿ</b>	9		4	2	3	One should delay Witr and perform Tahajjud before it.*
<b>JUMU`AH</b>	12	4	2	4 - 2		There is no Zuhr Ṣalāh on Friday. Jumu`ah Ṣalāh is its substitute.
<b>ʿEID</b> 2 Rak`ahs	No Adhān or Iqāmah for ʿEid al-Fiṭr or ʿEid al-Adḥā Ṣalāh No Nafl Ṣalāh before or after ʿEid Ṣalāh					2 Rak`ah Wājib with six extra Takbīrs

**Note:** The additional Ṣalāh will be explained in full under Nawāfil (pages 67-69). These are immensely rewarding and should be performed as often as one can.

**Note:** It is accepted that if one does not perform the Sunnah prayers, one is not committing a sin. However, one should bear in mind that these are actions recommended and habitually performed by the Messenger ﷺ himself. Without a doubt his is the best example to follow if we are desirous of Allāh’s pleasure.



## **MUSTAḤABBĀTUŞ-ŞALĀH (Preferable Acts)**

1. Pulling the palms out of sleeves when saying Takbīrah at-Tahrīm.
2. Saying tasbīḥ more than three times in rukū` and sajdah by the Munfarid (one performing Şalāh alone).
3. To keep the eyes towards the place of sajdah in Qiyām, at the toes in rukū`, towards the lap in Qa`dah and Jalsah, and at the shoulders while turning for salām.
4. To try and keep the mouth closed when yawning, but if it is opened, to cover it by the back of the right hand in Qiyām and by the left hand in all other postures.

## **MAKRŪHĀTUŞ-ŞALĀH (Acts Disliked In Şalāh)**

1. To perform Şalāh bare-headed due to laziness or carelessness or having sleeves rolled up.
2. To play/fidget with clothes or body.
3. To wear such clothes without reason that people do not ordinarily like to go out in, e.g nightgown, overalls, etc.
4. To dust the floor with one's hands to prevent the soiling of clothes.
5. To perform Şalāh when one has the urge to go to the toilet. One should ensure that one is relieved before starting Şalāh.
6. To crack one's knuckles or to interlock fingers.
7. To turn the face away from the Qiblah and look around.
8. To rest the arms/elbows on the ground in sajdah.
9. To perform Şalāh when another person sits ahead facing back.
10. To yawn and not prevent it if one can do so.
11. To keep the eyes closed, unless it is done to concentrate in Şalāh.
12. To stand alone behind an incomplete şaff (row).
13. To perform Şalāh in clothes with pictures of living objects on them.
14. To perform Şalāh at a place where there are pictures of living (animate) objects above or on either side of the worshipper or on

the place where he/she makes sajdah.

15. To count verses or tasbihs on fingers.
16. To perform Ṣalāh with a sheet or clothes wrapped on the body in such a way that it makes it difficult to free the hands quickly.
17. To do anything against the Sunnah in Ṣalāh.

### **MUFSIDĀTUṢ-ṢALĀH (acts that break Ṣalāh)**

1. To talk in Ṣalāh knowingly or unknowingly, a few words or many.
2. To make noise due to pain or any other reason if what has been uttered exceeds one syllable.
3. To correct the Qirā'ah of anyone other than one's Imām. To accept such corrections (i.e. not from a follower) also breaks the Ṣalāh.
4. To recite the Qur'ān by looking at the text (some scholars permit this in Nafl prayers).

**Note:** Not all scholars agree to #4.

5. To act in a manner which gives the impression to onlookers that one is not performing Ṣalāh. This is called `Amal kathīr.
6. To eat or drink knowingly or unknowingly.
7. To turn the chest away from the Qiblah.
8. To perform sajdah at a najis (impure) place (This goes against the prerequisites of Ṣalāh).
9. To delay in re-concealing the `awrah if even a part of it becomes uncovered. Ṣalāh breaks if the `awrah remains uncovered for the extent of performing a rukn (posture) in Ṣalāh, e.g. Rukū`.
10. To laugh.

**Note:** To laugh aloud so that others can hear breaks the wuḍū' as well as the Ṣalāh.

11. To step ahead of the Imām during the Ṣalāh.
12. To perform any act before the Imām.
13. Making such an error in the Qirā'ah of the Qur'ān which grossly alters the meaning.

### **It is permissible to break one's Ṣalāh in the following cases:**

1. When there is an urge to go to the toilet.
2. When a harmful animal or object appears in close proximity and poses a threat.
3. When one fears that a train or transport on which one is to travel would depart and thus cause great inconvenience.
4. When one fears that a thief would get away with one's property.

**It is Wājib to break one's Ṣalāh** in order to answer a parent or a grandparent who has called out in need. however, it is not necessary when someone else of the family is around to assist.

**It is farḍ to break one's Ṣalāh** if it is feared that a person would be harmed if one did not intervene. It is even more important to break one's Ṣalāh if a person's life is in danger.

### **MANNER OF STANDING IN JAMĀ`AH**

- The muqtadis (followers in a congregation) should stand close to each other and in a straight row.
- No space should be left in between.
- Children should stand behind the men. It is makrūh to include small children in the men's row.
- If the Imām's Ṣalāh breaks then the muqtadis' Ṣalāhs will also break.

### **WHO DESERVES TO BE AN IMĀM**

1. The person who knows the aḥkām (rules) of Ṣalāh well, provided he is not a fāsiq (an open sinner).
2. Then a person who can recite the Qur'ān well, i.e. with Tajwīd.

3. Thereafter a person who is pious.
4. Then the oldest person.
5. Then the good mannered and kind.
6. If there is a fixed Imām in a Masjid, then he will remain deserving of the honour of being the Imām, even if one who may appear to be better than him is in the community, provided that the Imām adheres to the rules of the Shari`ah.

**Note:** It is makrūh to make a fāsiq, an ignorant person, one who does not observe the laws of Shari`ah, or who makes his own laws, the Imām of the congregation. Women cannot be the Imām for men.

## MASBŪQ

1. A person who joins the Imām while the Imām is in rukū` is considered to have performed the complete rak`ah. If the Imām has completed the rukū` and a person then joins him, he has missed a rak`ah. Such a person is known as a masbūq.
2. A person who has missed any rak`ah and then joined the jamā`ah should continue the Ṣalāh with the Imām to the end. Once the Imām turns to say the second salām, the masbūq should stand up and complete the missed number of raka`āt.
3. A masbūq who misses only one rak`ah should stand up, and act as though he is starting Ṣalāh (without performing Takbīrah at-Taḥrīm). One should read thanā', ta`awwudh, tasmiyah (Bismillāh), Sūrah al-Fātiḥah and another sūrah and then complete the Ṣalāh with qa`dah as usual.
4. If the masbūq has missed two rak`ahs in Fajr, Zuhr, `Aṣr or `Ishā', he should complete both the rak`ahs by reciting Sūrah al-Fātiḥah and another surah in both the rak`ahs, with Qa`dah only at the end of the final rak`ah, i.e. he will act as though he is starting Ṣalāh.
5. If a person has missed two rak`ahs in Maghrib Ṣalāh, then, after

completing the first rak`ah, perform Qa`dah, read tashahhud and then stand up for the second rak`ah. After reciting Sūrah al-Fātiḥah and another sūrah, complete the Ṣalāh.

6. If three raka`āt are missed in Ṣuhr, `Aṣr or `Ishā', the masbūq should stand up and read Sūrah al-Fātiḥah and a sūrah in the first missed rak`ah, thereafter perform rukū` and sajdah, but before standing up for the second missed rak`at, perform Qa`dah (sit down), read tashahhud and then stand up for the second rak`ah. In the second missed rak`ah recite Sūrah al-Fātiḥah and another sūrah, complete this rak`ah and without sitting for tashahhud, stand up for the third missed rak`ah. In this rak`ah read only Sūrah al-Fātiḥah and complete the Ṣalāh.
7. If a person has missed all the raka`āt of any Ṣalāh, then he should repeat the whole Ṣalāh after the Imām has said the salām except that he should not raise his hands for takbīr in the first rak`ah.
8. One should not join the jamā`ah after the Imām recites the first salām to complete the Ṣalāh.

**Note:** The general rule for the Masbūq is that his raka`at continue from when he joined the Imām but his Qirā`ah should be representative of the raka`ah that has been missed. This explains why the first points emphasize recitation as if the raka`āt restart in numbering and how points 5 and 6 show the raka`āt to continue in numbering.

**Note:** For a person who joins the jamā`ah when the Imām is in rukū`, it is Farḍ to stand completely erect and say Takbīrah at-Taḥrīm before going into rukū`. Saying takbīr while going into rukū` without standing is not permissible, one must observe Qiyām. Ṣalāh performed in such a way will not be valid and should be repeated.

**Note:** A person should not run in the Masjid to join the jamā`ah if he is afraid of missing a rak`ah. It is improper to do this.

## QADĀ'

Any Ṣalāh performed in its time is called adā'. Farḍ and Wājib Ṣalāh performed after their time has expired are called qaḍā' (or fawā'it). E.g. If `Aṣr Ṣalāh is performed at Maghrib time, it will be qaḍā'.

To delay any Farḍ or Wājib Ṣalāh intentionally and cause them to become qaḍā' is a sin for which one will be held accountable.

It is compulsory upon every Muslim to perform all the missed Farḍ prayers since the time one has become bāligh (reached the age of puberty).

If a person has missed less than six Ṣalāhs and no other Ṣalāh besides these are qaḍā', then before beginning the performance of the sixth Ṣalāh in its time, qaḍā' of the missed number of Ṣalāh will have to be performed in order.

E.g. If a person has missed the Fajr, Zuhr and `Aṣr Ṣalāh and no other Ṣalāh besides these are qaḍā' and the time of Maghrib has begun, then Fajr, Zuhr and `Aṣr must be performed in order first and thereafter the Maghrib Ṣalāh should be performed.

For a person who has missed more than five Ṣalāhs, it is not necessary upon him to perform the qaḍā' Ṣalāh in order. Such a person may perform the adā' Ṣalāh first and then the qaḍā' Ṣalāh.

### The Niyah of Qaḍā' Ṣalāh

When making the niyyah for qaḍā', it is necessary to make niyyah for the particular Ṣalāh missed. If one has missed a number of Ṣalāhs, one should make niyyah thus: "I am performing -----day's Fajr or Zuhr".

If a person has missed more than one Fajr or Z̤uhr, it will not be sufficient to say, "I am performing qaḍā' for Fajr or Z̤uhr". One should say: "I am performing such and such day's (e.g. yesterday's, or last week Tuesday's, or 12th April 2006's) Fajr or Z̤uhr".

If one cannot remember the particular date of a missed prayer, one may say, "O Allāh! I am performing the first Fajr or the first Z̤uhr, from those which I have missed". One may continue doing this until satisfied that all the missed Ṣalāh are performed.

### **THE MUSĀFIR'S (TRAVELLER'S) ṢALĀH**

In Shari'ah a person who travels 48 miles or more and intends to remain at one's destination for less than 15 days, is called a Musāfir.

A Musāfir who intends remaining at his destination for 15 days or more, will only be a musāfir during his journey. Once he reaches his destination, he will not remain a Musāfir.

A Musāfir must perform Qaṣr of the Z̤uhr, `Aṣr and `Ishā' prayers. There is no Qaṣr of Fajr and Maghrib. Similarly, there is no Qaṣr of the non-Farḍ Ṣalāh.

**Qaṣr** is the reduction in raka`āt due to which one must perform two raka`āt only instead of four. This concession has been granted by Allāh ﷻ and it is because of this that many scholars have the opinion that Qaṣr is necessary upon the Musāfir.

A Musāfir who performs his Ṣalāh behind an Imām, should perform the same number of raka`āt as the Imām. If the Imām is not a Musāfir then the followers will all perform the full Ṣalāh.

If the Imām is a Musāfir and some of the followers are Muqīm (locals), then the Imām and the Musāfir Muqtadis should complete their Ṣalāh of two raka`āt. The Imām will then remind the Muqīm Muqtadis to complete their Ṣalāh by saying, "Complete your Ṣalāh, I am a Musāfir." The Muqīm Muqtadī should then stand up and complete the remaining two rak'ahs without reciting Sūrah al-Fātiḥah or any other sūrahs (they should remain silent in Qiyām).

## ṢALĀH OF A SICK PERSON

1. One is allowed to perform Ṣalāh sitting if one is so sick that one has no strength to stand and perform the Ṣalāh, or if standing causes great pain, or even if it may increase the injury/illness. One may also perform Ṣalāh sitting if one is able to stand but cannot go into rukū` or sajdah.
2. If a person does not have the strength to make rukū` or sajdah, then the rukū` and sajdah should be made by ishārah (gesture), i.e. by bowing the head slightly for rukū` and more for sajdah.
3. If a person cannot perform his Ṣalāh sitting, then he should perform it lying down, i.e. lie down on the back with the legs facing the Qiblah. The knees should be raised slightly when doing this. The head should rest at a higher level with a pillow under it. For sajdah one should bow one's head more than that done for rukū`.
4. If the knees cannot be raised then one can stretch one's legs towards the Qiblah. The head should be raised and facing Qiblah.
5. One may also lie down on the right side facing the Qiblah or even on the left side if necessary. It is preferable to lie on the right side if one has a choice.
6. If a person remains unconscious for less than a full day and night, he/she must perform the missed Ṣalāh.
7. If one remains unconscious for a full day and night or more, then one need not perform the Ṣalāh one has missed. One is exempted



from performing them, thus there is no Qaḍā'.

8. If a person has no strength even to move the head as ishārah, then he/she should not perform the Ṣalāh immediately but should wait until regaining their strength.

If one gains the strength of moving the head for ishārah (gesture) within a day or night or in a period lesser than that, Qaḍā' will have to be performed for the five or fewer Ṣalāhs.

If this condition continues for more than a day and night, one will not be bound to perform Qaḍā' for the missed number of Ṣalāh. However, one will have to give Fidyah to the poor for each Ṣalāh missed. Fidyah means compensation. It is equal to Sadaqah al-Fiṭr which equates the value of 1.6 kg of wheat.

9. If a sick person's bedding is najis (impure) and changing it would cause great inconvenience to the person, then Ṣalāh may be performed on the same bedding.
10. A paralyzed person or one who is so sick that he cannot use water for Istinjā' should use toilet paper, anything else absorbent or even dry clay to clean himself. If he cannot do this, he should perform his Ṣalāh without even making Istinjā'.
11. One who has undergone facial surgery or any operation because of which one is instructed not to move the head by the doctors, should perform Ṣalāh lying down. Tayammum is to be made if he cannot make wuḍū'. If he cannot perform tayammum himself, he may be assisted.

**Note:** Except in the last situation mentioned, Tayammum is only resorted to when it is known by one's own experience, or if a doctor says that the use of water would most likely be injurious to one's health.

## JUMU`AH (FRIDAY) ŞALĀH

The prerequisites for performing Jumu`ah Şalāh are:

1. The Jumu`ah Şalāh should be in a city, large village or town. It is not proper to perform the Jumu`ah Şalāh in a completely desolate or uninhabited place.
2. Jumu`ah must be performed within Z̤uhr time.
3. Khuṭbah (address by the Imām) must be delivered before Şalāh.
4. The Şalāh should be read with Jamā`ah. It is compulsory to have at least three men besides the Imām to offer the Şalāh, or else the Şalāh will not be valid.
5. Idhn `Ām (permission to all to attend), unless in a detaining institute or because other legal preventatives don't allow this.

**Note:** If all these conditions are met, the performing of Jumu`ah Şalāh will be correct. In the absence of any of these conditions Z̤uhr must be performed instead.

## THINGS NOT ALLOWED DURING THE KHUṬBAH

- Talking, eating, drinking, replying to any talk, telling people to be quiet, reciting the Qur`ān, offering Sunnah or Nafl Şalāh (which as we have mentioned has the exception of Taḥiyyah al-Masjid according to many scholars), etc.
- Anything which disturbs listening to the Khuṭbah becomes makrūh from the minute the Imām stands to walk to the Mimbar (pulpit) to deliver the Khuṭbah.

**Note:** It is necessary to listen to the Khuṭbah. The habit of coming into the Masjid just before Şalāh is to start is incorrect and lamentable.

**Note:** The Sunnah prayers before and after Jumu`ah are considered Mu`akkadah.

## **NAWĀFIL - THE REWARDING OPTIONS**

During the course of the day there are additional prayers that can be offered. These prayers are entirely voluntary but hold immense rewards. These prayers can be shortened in length to facilitate including them in our daily schedules.

### **Ṣalāh al Ishrāq - Daybreak Prayer**

Anas ibn Mālik ؓ reports that the Messenger of Allāh ﷺ said, 'He who performs Fajr Ṣalāh with congregation and thereafter remains in his place remembering Allāh until the sun rises and then performs two raka`āt, for him is the reward equivalent to that of a Ḥajj and `Umrah.'

at-Tirmidhi

The time for al Ishrāq starts approximately 20 minutes after Sunrise.

### **Ṣalāh aḍ-Ḍuḥā - The Late-Morning Prayer**

Abū Dharr ؓ narrates that the Messenger of Allāh ﷺ said, 'Every morning each of you has to give Ṣadaqah (charity) for each part of his body. Deifying God, praising, magnifying, and glorifying Him are all acts of Ṣadaqah. Calling towards good and forbidding evil is Ṣadaqah. Two raka`āt at the time of Ḍuḥā (late morning) will suffice for all of them (as charity for all parts of the body).'

Ṣaḥīḥ Ibn Khuzaymah

The time for aḍ-Ḍuḥā is late morning - usually noted as 10am onwards.

### **Ṣalāh al Awwābīn**

Abū Hurayrah ؓ reports that the Messenger of Allāh ﷺ said, 'He who offers six raka`āt after Maghrib Ṣalāh and does not say anything offensive during this time, his reward will be equivalent to

that of worshipping Allāh for twelve years.’

Ibn Mājah

This Ṣalāh is offered immediately after Maghrib Ṣalāh.

### **Qiyām al Layl (Tahajjud) - Standing in the Night**

Abū Umāmah al Bāhili ؓ narrates that the Messenger of Allāh ﷺ said, ‘Holdfast unto Qiyām al Layl, as it is the habit of the pious predecessors (including the Ambiyā’), it is a means of gaining closeness to Your Lord, it is an expiation of sins, and it is a defense against committing vice.’

Ṣaḥīḥ Ibn Khuzaymah

This can be performed at any time after `Ishā, but the best time for it is in the last third of the night.

The Prophet of Allāh ﷺ always performed this Ṣalah at home and on journeys. It is the most prestigious, highly recommended and emphasized of all the Nafl prayers.

### **EVEN MORE REWARDS**

There are other Ṣalāh that one can perform during the day, which are either related to an action or are in themselves significant acts.

### **Taḥiyyah al Wuḍū’ - Worship Accompanying Wuḍū’**

Abū ad-Dardā’ ؓ narrates that the Messenger of Allāh ﷺ said, ‘He who performs ablution properly, then stands and offers two or four raka`āt, performing well his bowing (actions) and having humility and then seeks forgiveness from Allāh, will be forgiven.’

at-Taghib wat-Tarhib

This Ṣalāh is offered after wuḍū’, and can be performed at any time.

However, care should be taken that it is not performed in the prohibited times.

## **Tahīyyah al Masjid - Worship Accompanying Entry into the Masjid**

Abū Qatādah ؓ narrated that the Messenger of Allāh ﷺ said, 'When you enter the Masjid perform two raka`āt before you sit.' Muslim

This can be performed at any time upon entering the Masjid apart from the prohibited times.

It deserves mention that many outstanding scholars have stated that this Ṣalāh is one such Sunnah that has a degree of necessity attached to it. The reason for this is the wording of the Ḥadīth mentioned above, wherein the Messenger ﷺ did not mention a virtue for this prayer but rather gave an order/instruction for its performance. It is for this reason that these scholars command its performance if the congregation of the Farḍ Ṣalāh is not already underway.

## **Ṣalāh al Ḥājah - Asking for One's Needs**

ʿAbdullāh Ibn Abī Awfā ؓ stated, 'He who needs something from Allāh or (even) from a person, he should perform Wuḍū' properly and offer two raka`āt. Upon completing this he should praise Allāh and send salutations upon His Prophet and then recite the following du`ā'.

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ  
رَبِّ الْعَرْشِ الْعَظِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ

وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ  
 لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَجْتَهُ  
 وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا  
 يَا أَرْحَمَ الرَّاحِمِينَ

LĀ 'ILĀHA 'ILLAL-LĀHUL ḤALĪMUL KARĪM.  
 SUBḤĀNAL-LĀHI RABBIL 'ARSHIL 'AZĪM,  
 'AL-ḤAMDU LILLĀHI RABBIL-'ĀLAMĪN.  
 'AŠ'ALUKA MŪJIBĀTI RAḤMATIK,  
 WA 'AZĀ'IMA MAGH-FIRATIK,  
 WAL GHANĪMATA MIN KULLI BIRR,  
 WAS-SALĀMATA MIN KULLI 'ITHM.  
 LĀ TADA' LANĀ DHAMBAN 'ILLĀ GHAFARTAH,  
 WA LĀ HAMMAN 'ILLĀ FARRAJTAH,  
 WA LĀ ḤĀJATAN HIYA LAKA RIḌAN 'ILLĀ QAḌAYTAHĀ  
 YĀ 'ARḤAMAR-RĀḤIMĪN.

*There is none worthy of worship except Allāh,  
 the Forbearing, the Majesty.*

*Glorified is Allāh, the Great Lord of the Throne.*

*All praise is to Allāh, the Lord of the worlds.*

*I ask You for those things which necessitate Your Mercy,  
 and which firmly bring Your forgiveness,  
 and for benefit from all good acts,  
 and for protection from all vice.*

*Do not leave a single sin of mine but that You forgive it,  
 and no (good) intention/undertaking but that you make it easy,  
 and no need - which is pleasing to You - but that You ordain it,  
 O Most-Merciful of mercifuls.*

at-Timidhi

Ṣalātul Ḥājah can be performed at any time during the day or night, besides the prohibited times.

## Ṣalāh at-Tawbah - Prayer of Repentance

Abū Bakr ؓ narrates that the Messenger of Allāh ﷺ has said, 'No sin is committed by a servant of Allāh who performs wuḍū' and performs two raka`āt of Ṣalāh seeking forgiveness for his sins, except that Allāh makes it necessary upon Himself to forgive that person.'

ad-Durr al Manthūr

It is recommended that Ṣalāh at-Tawbah is read daily before sleeping.

## Ṣalāh at-Tasbiḥ - Prayer of Glorification

It has been reported by Ibn `Abbās ؓ that the Prophet ﷺ addressed his father (`Abbās ؓ),

'O `Abbās, O Uncle, shall I not give you, shall I not reward you, shall I not do for you ten (i.e. many) favours, which if you were to do then Allāh will forgive all your sins, the first and the last, the old and the recent, the intended and the unintended, the minor and the major, the secret and the blatant. (This is) if you perform four raka`āt of Ṣalāh, in every raka`āt of which sūrah Fātiḥah and a Sūrah is recited. You will then recite:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

SUBḤĀNAL-LĀH, WAL-ḤAMDU LILLĀH  
WA LĀ 'ILĀHA 'ILLAL-LĀH, WALLĀHU 'AKBAR.

*Glorified is Allāh, and all Praise is Allāh's,  
There is none worthy of worship but Allāh, Allāh is the Great.*

- 15 times** after you complete **Qirā'ah** and you are standing. Then perform Rukū` and recite it
- 10 times** in **Rukū`**. Then lift you head from Rukū` and say it
- 10 times** (**standing**.) Then prostrate and recite it
- 10 times** whilst in **Sajdah**. Then recite it
- 10 times** once **sat up (in Jalsah)**. Then prostrate and recite it
- 10 times** (in **Sajdah**.) Then sit up and recite it
- 10 times.** (in **Qa`dah** before standing for the next rak`ah.)

This makes 75 in each rak`ah. Do this in all four raka`at.

If you can do this daily then do so; if not, then do this once every Friday. If that too is not possible then once a month, if that also is not possible then once a year and if that too is not possible then once in a lifetime.

Abū Dawūd, al Ḥakim, Ibn Khuzaymah and Ibn Mājah

This Ḥadith is also mentioned by Imām at-Tirmidhī in his compilation. In addition to this another method of performing this Ṣalāh is also given. i.e. the same Tasbīḥ will be recited as follows.

- 15 times** before **Qirā'ah**
- 10 times** after **Qirā'ah**
- 10 times** in **Rukū`**.
- 10 times** in **Qawmah**.
- 10 times** in **Sajdah**.
- 10 times** in **Jalsah**.
- 10 times** in **Sajdah**.

In addition to what has been mentioned above the Messenger of Allāh ﷺ has said,

“Even if you were the greatest sinner of the people of the Earth, you would still have your sins forgiven by this.”

Abū Dawūd

**Note:** For this Ṣalāh to be effective one must keep concentration throughout its performance. This way the numbers of the Tasbīḥ will remain correct, and also one's Ṣalāh will then be acceptable in form.



## Ṣalāh al Istikhārah - Prayer for Seeking Guidance

When a person wishes to carry out some important work, guidance should be sought from Allāh ﷻ. This seeking of guidance is Istikhārah.

Jābir ibn `Abdullāh ؓ said: The Prophet ﷺ used to teach us to seek Allāh's counsel in all matters, as he used to teach us a Sūrah from the Qur'ān. He would say:

'When anyone of you has an important matter to decide, let him pray two rak`ahs other than the obligatory prayer, and then say the following du`ā.'

al-Bukhārī

Whoever seeks the counsel of the Creator will not regret it and whoever seeks the advice of the believers will feel confident about his decisions. As Allāh said in the Qur'an: "And consult them in the affair. Then when you have taken a decision, put your trust in Allāh."

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ  
وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ  
وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ  
اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ  
خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي  
فَاقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ

وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ  
 شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي  
 فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ  
 وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ

‘ALLĀHUMMA ‘INNĪ ‘ASTAKHĪRUKA BI ‘ILMIK,  
 WA ‘ASTAQDIRUKA BI QUDRATIK,  
 WA ‘AS’ALUKA MIN FAḌLIKAL ‘AZĪM,  
 FA ‘INNAKA TAQDIRU WĀ LĀ ‘AQDIR,  
 WA TA’LAMU WĀ LĀ ‘A’LAM,  
 WA ‘ANTA ‘ALLĀMUL-GHUYŪB,  
 ‘ALLĀHUMMA ‘IN KUNTA TA’LAMU ‘ANNA HĀDHAL ‘AMRA  
 (then mention the thing to be decided) KHAYRUL-LĪ FĪ DĪNĪ WA  
 MA’ĀSHĪ WA ‘ĀQIBATI ‘AMRĪ,  
 FAQ-DURHU LĪ WA YAS-SIRHU LĪ THUMMA BĀRIK LĪ FĪH,  
 WA ‘IN KUNTA TA’LAMU ‘ANNA HĀDHAL ‘AMRA  
 (then mention the thing to be decided) SHARRUL-LĪ FĪ DĪNĪ WA  
 MA’ĀSHĪ WA ‘ĀQIBATI ‘AMRĪ,  
 FAṢ-RIFHU ‘ANNĪ WAṢ-RIFNĪ ‘ANH,  
 WAQDIR LIYAL KHAYRA ḤAYTHU KĀN.  
 THUMMA ‘ARDINĪ BIH.

*O Allāh, I seek the counsel of Your Knowledge,  
 and I seek the help of Your Omnipotence,  
 and I beseech You for Your Magnificent Grace.*

*Surely, You are Capable and I am not. You know and I know not,  
 and You are the Knower of the unseen.*

*O Allāh, if You know that this matter [then mention the thing to be decided]  
 is good for me in my religion and in my life  
 and for my welfare in the life to come,*

*then ordain it for me and make it easy for me, then bless me in it.  
And if You know that this matter [then mention the thing to be decided]  
is bad for me in my religion and in my life  
and for my welfare in the life to come,  
then distance it from me, and distance me from it,  
and ordain for me what is good wherever it may be,  
and help me to be content with it.*

al-Bukhārī

While reciting this du`ā', think specifically about the action for which you are seeking good at the underlined words. This can be done at any time but is usually done before going to sleep. Upon awaking (or, if not done before sleeping, upon deliberation) carry out that task on which the heart is firm. If one cannot reach a solution on the first day, Istikhārah should be continued until for seven days. Istikhārah is to ask Allāh to only allow the matter to ensue if it is good for one, and to not let it be otherwise. After making Istikhārah, one should continue doing what one needs to do, reassured in the knowledge that ultimately only that will happen which is good for one. The final outcome will inevitably be the answer to the Istikhārah.

Istikhārah should not be made for whether or not to do anything obligatory (like Ḥajj) or prohibited.

**Note:** Many people think that Istikhārah will definitely result in an instructive dream being experienced. This is not true. It is possible that a dream is seen in which one does see an answer but this is not necessarily the case.

## **SAJDAH AT-TILĀWAH**

One should note that the pre-requisites of Ṣalāh in general are also the pre-requisites of Sajdah at-tilāwah:

1. There are fourteen places where Sajdah at-tilāwah must be made in the Qur'ān. Wherever the word “ (sajdah)” appears in the margin of the Qur'ān, a Wājib sajdah is made upon its recital. This sajdah is known as Sajdah at-tilāwah.
2. The method of making Sajdah at-tilāwah is as follows: the person should say Allāhu Akbar and go into sajdah. When saying Allāhu Akbar the hands should not be raised. While in sajdah say: **SUBHĀNA RABBIYAL A`LĀ** at least three times. Thereafter, saying Allāhu Akbar the head should be raised. The Sajdah at-tilāwah is now complete.
3. It is preferable to stand up and then say Allāhu Akbar and go into sajdah. And thereafter to say Allāhu Akbar and stand up from the sajdah. It is also permissible to go into sajdah and come up from it while in the sitting position without standing up at all.
4. Sajdah at-tilāwah becomes Wājib on the person who recites a verse of sajdah and also on the person who hears it being recited. This is irrespective of whether the person had sat down with the intention of listening to the Qur'ān, or whether he heard it without intending to listen to it. It is acceptable to recite the verse of sajdah softly so that Sajdah at-tilāwah does not become Wājib on anyone else, especially if they are unaware of the verses of sajdah.
5. If a person recites a verse of sajdah while he is in Ṣalāh, then upon reciting the verse, he should immediately go into sajdah and then continue with the rest of the sūrah, and then go into rukū`. If a person does not go immediately into sajdah, but goes into sajdah after reciting a few more verses, then too this sajdah will be proper. If he recites several more verses and then goes into sajdah, the sajdah will be proper, but he will be acting against the Sunnah.
6. If he recites a verse of sajdah while in Ṣalāh, but did not make sajdah in the Ṣalāh, the sajdah will not be valid if he makes it out of Ṣalāh. He will remain neglectful of its performance. Absolving oneself is only through seeking forgiveness.

## GENERAL REMARKS ON PRAYER

As already pointed out, the Muslim's mind should always be occupied with the remembrance of Allāh ﷻ and his tongue be busied with utterances of praise and glory of Him. Besides the above mentioned forms and occasions of Ṣalāh, there are a number of other occasions when Ṣalāh is strongly recommended by Prophet Muḥammad ﷺ. Among such occasions are: heavy rainstorms; drought and shortage of rain; lunar or solar eclipses etc. At times like these, the Muslim is advised to engage in prolonged Ṣalāh of two or more units. It should be noted that there are special ways to perform Ṣalāh at the time of an eclipse or drought.

There are other occasion when the Muslims utter certain supplications without the form of Ṣalāh. In such utterances one expresses gratitude to Allāh ﷻ and appreciation of His favours, hope in Him and reliance upon His aid, remembrance of Him and prayer for His mercy. Among occasions like these are: the birth of a child; the ceremony of marriage; going to and rising from bed; leaving the house and returning to it; entering and leaving the toilet; starting a journey or entering a city; when riding or driving; boarding a ship or aircraft; distress; on seeing one's reflection in a mirror; after a bath or ablution; when receiving the first fruits of the harvests; when visiting a graveyard.

## MISCELLANEOUS ISSUES

### Passing in front of one who is performing Ṣalāh

At all times care should be taken that one does not cross or pass in front of a person who is performing Ṣalāh. the Prophet of Allāh ﷺ has warned against this in numerous Aḥādīth, Such as the following example:

The Messenger of Allāh ﷺ has said,  
'If one passing in front of a person performing Ṣalāh knew of the  
graveness of his sin, he would rather stand there for forty than pass in  
front of him.'

The narrator of the ḥadīth goes on to say, 'I cannot remember if the  
Prophet ﷺ said forty days, months or years.' al-Bukhārī

Scholars, generally, are of the opinion that 40 years are meant. Even if  
one were to argue what was meant, the meaning of the Ḥadīth and the  
strong message of how disliked such an action is can be clearly gaged.

**Note:** Many people have a misconception that the Ṣalāh of a person  
breaks if someone walks across one's place of sajdah. This is not true.  
The person who walked across will be the one who has sinned, and the  
Ṣalāh being performed will be acceptable on behalf of its performer.

### **The Prohibition of Adopting a Posture Before the Imām**

A common act seen during congregational Ṣalāh is the adoption of any  
posture before the Imām, e.g. going into or coming out of Rukū` or  
Sajdah. This difference does not have to be vast for this to be  
applicable. Many people between Rukū` and Sajdah do not stand  
completely, which means that they are already slightly ahead of the  
Imām when they start to go down for Sajdah. This is wrong, and can  
cause Ṣalāh to be invalid.

Abū Hurayrah ؓ narrates that the Messenger of Allāh ﷺ said,  
'Is that person not scared who raises his head before the Imām that  
Allāh will change his face to that of a donkey.' Muslim, at-Tirmidhī, al-Ḥākim

There are numerous other aḥādīth warning against the same type of  
punishment. All these aḥādīth indicate the importance of following the  
Imām and not performing any posture before him.

## The Etiquettes of the Masjid

The Masjid is the house of Allāh, where Muslims gather five times a day to pray. The Masjid is a place of great virtue as is mentioned in many Aḥādith.

ʿAmr Ibn Maymūn al-Awdī ؓ reported that the Messenger ﷺ said, ‘The Masājid are the houses of Allāh. It is a right upon Allāh to entertain those who visit Him in them.’      ʿAbdur-Razzāq, Ibn Abi Shaybah, aṭ-Ṭabarānī

Abū Hurayrah ؓ mentions that the Messenger of Allāh ﷺ had stated, ‘The most loved places on the Earth are the Masājid.’      Muslim

These and many other Aḥādith indicate the great honour Allāh bestows upon those who attend the Masjid, Allāh’s infinite mercy and bounties are showered upon them. Those who frequently visit the Masjid are in a special position from which they can ask of Allāh their needs.

This is a primary function of the Masājid, and it is an always-present opportunity to benefit from Allāh.

The role of the Masjid has been, historically, the centre-most of every aspect of Islāmic life. In addition to its virtue and primary function, the Masjids were used for many activities that were of benefit to the Muslims. The early Muslims, from the time of the beloved Messenger ﷺ would benefit from the Masjid’s function of being a place where the current affairs facing the Muslims were discussed and tackled. It would be a place where decisions of religious, social, and political importance were announced to all in the Masjid. This way Muslims were kept clued in on all relative issues.

Further to that was the casual environment of the Masjid where people could come in at their leisure and sit at and benefit from the discourses

that were continuously taking place therein. Problems and issues could be resolved, help be sought and given, and a centre of information was available. All this would be done while unfailingly upholding the sanctity and honour of the House of God.

Separate facilities were of course available to women who at the time of the Messenger ﷺ were able to benefit from him on occasions specifically set for them. al-Bukhāri

It was the amazing institution of the Masjid that paved the way for the first universities (which were an Islāmic invention, not merely a Muslim invention), for libraries and “librarians” for the masses, for consultation facilities, and as an unbiased media centre. In short everything to do with knowledge and society, with the dynamism to include more.

The lull in the function of the Masājid today are the results of two main factors. One is the “conservative” attitude that allowing such things in the Masjid will become cause of the Masjid’s sanctity not being upheld. While this is indeed an important issue, it becomes the cause of a stagnation in Muslims that we can witness today. Furthermore, even without the institution of these functions we still see in many cases the sanctity of the Masjid not being upheld by the advocates for silence in the Masjid.

The second reason is the practical byproduct of the first. i.e. the inability of people to move towards something that they have never seen before, and also to an extent do not trust. This complacency which some scholars have described as “private piety” stems the dynamism of Islām from being able to address today’s problems.

A possible solution to this is not only trying to utilise the Masājid in the practical manner of the early Muslims, but also through the medium of sincere enveloping Ṣalāh to seek Allāh’s help.



## TRANSLITERATION GUIDE

Please take note of the table below as our transliteration method may be different to those adopted by others.

The transliterated symbols are unvarying in pronunciation, e.g. the representation “s” will remain pronounced as “s” and not distort to “z” in any circumstance, e.g. Islām is *not* pronounced Izlām.

While every effort has been made to ensure the transliteration is as close to the Arabic as possible, no alphabet can ever fully represent another.

This is all the more true where recitation of Qur’ānic verses is concerned as this must adhere to the very precise science of Tajwīd. It is therefore imperative that the readers do not consider a transliteration a substitute for learning to read Arabic correctly from a competent teacher.

### VOWELS

<b>A / a</b>	SHORT “A” AS IN “AGO”	<b>I / i</b>	SHORT “I” AS IN “SIT”
<b>Ā / ā</b>	LONG “A” AS IN “HAT”	<b>Ī / ī</b>	LONG VOWEL AS IN “SEE”
<b>AY or AI</b>	DIPHTHONG AS IN “PAGE”	<b>AW or AU</b>	DIPHTHONG AS IN “HOME”
‘	ABRUPT START/PAUSE DOES NOT OCCUR IN ENGLISH	<b>U / u</b>	SHORT “U” AS IN “PUT”
		<b>Ū / ū</b>	LONG VOWEL AS IN “FOOD”

### CONSONANTS

ب	<b>B</b>	“B” NO “H” ATTACHED	ض	<b>Ḍ</b>	“DH” USING SIDES OF THE TONGUE
ت	<b>T</b>	“T” NO “H” ATTACHED	ط	<b>Ṭ</b>	“T” WITH RAISED TONGUE
ث	<b>TH</b>	“TH” AS IN THIN	ظ	<b>Ẓ</b>	“TH” AS IN THEN, SOUND IS WITH RAISED TONGUE
ح	<b>Ḥ</b>	“H” GUTTURAL SOUND	ع	‘	GUTTURAL SOUND - ACCOMPANIES VOWEL
خ	<b>KH</b>	“KH” VERY GUTTURAL NO TONGUE USAGE	غ	<b>GH</b>	“GH” VERY GUTTURAL NO TONGUE USAGE
د	<b>D</b>	“D” NO “H” ATTACHED	ق	<b>Q</b>	“K” WITH BACK OF TONGUE RAISED
ذ	<b>DH</b>	“TH” AS IN THEN	و	<b>W</b>	“W” READ - NOT SILENT
س	<b>S</b>	“S” ONLY - NOT “Z”	ي	<b>Y</b>	“Y” ONLY - NOT “I”
ش	<b>SH</b>	“SH” AS IN SHIN			
ص	<b>Ṣ</b>	“S” WITH RAISED TONGUE			

Note: Double consonants must be pronounced with emphasis on both letters without pause, e.g. **ALLĀHUMMA** should be read **AL-LĀHUM-MA**.

### SYMBOLS

SUBHĀNAHŪ WA TA`ĀLĀ FOR ALLAH “GLORIFIED AND EXALTED IS HE”	ṢALLALLĀHU `ALAYHI WA SALLAM FOR MUHAMMAD “PEACE BE UPON HIM”
RAḌĪYAL-LĀHU `ANHU FOR COMPANIONS “ALLAH BE PLEASED WITH HIM”	`ALAYHIS-SALĀM FOR PROPHETS “PEACE BE UPON THEM”