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Book of Prayer

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Short & Simple Series

Book of SALĀH

**A step-by-step illustrated guide to prayer
according to the Qur'ān and Sunnah**



Amīnur Rahmān Ibn Hāfiz Muhammad Atāur Rahmān

Book of **SALĀH**

A step-by-step illustrated guide to prayer
according to the Qur'ān and Sunnah

Amīnur Rahmān Ibn Hāfiz Muhammad Atāur Rahmān

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It is our humble request that if you find any mistakes or have any suggestions then please forward your comments to the following email:
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Acknowledgement

Firstly, we thank Allāh, the Lord of all the worlds, for making this book possible. We ask that He accepts this humble effort and place it in the scales of good deeds.

This book was inspired by the memory of my late father Hafiz Muhammad Atāur Rahmān and my late grandfather Maulana Muhammad Mīzānūr Rahmān.

My grandfather was a scholar of his time in Assam, India. After graduating from the Dar-Al-Hadīth Rahmāniya which was linked to the prestigious Rahimiya institute in Delhi, India, he moved back to Assam and served his community in teaching and spreading the Islamic Dawah.

My father, like his father before him, was a pillar of the community. He dedicated his time and effort to the education and welfare of his community in the UK and his native country, Bangladesh. He completed his Hifz and Qirah with Ijaza from Jamia Muhammadia institute, Gurjanwala, Pakistan. Later he graduated (Kamil) in the sciences of Hadīth. Throughout his life, he founded many Madrasah and helped establish Masjids in many places in Bangladesh.

After moving to the UK in the early 1980s, he formed a Bangladeshi Islamic community and later established a Masjid (Jame Masjid Quba that later became the Old Hill Masjid) for the local Muslims. My father strictly adhered to the Qur'ān and Sunnah and his Dawah was according to the path of the way of the Salaf-as-saliheen (Early righteous Muslims). His legacy continues in the many students he inspired and taught to be in the service of Islām.

My appreciation goes out to all the staff and students of Old Hill Madrasah (OHM), Madeenah Institute (Coventry, UK) and affiliates of Markazi Jamia Ahle Hadīth UK (MJAH) for proofreading and their invaluable contributions. Many others assisted in this work and are too many to mention; I pray that their efforts and times are also rewarded, Aameen.

All praise is for Allāh, the Lord of all the worlds and may He bless the last Messenger Muhammad (ﷺ) and his companions.

Amīnūr Rahmān

September 2020 / Muharram 1442 AH

Foreword

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All perfect & complete praise with love and veneration is exclusive for Allāh, and may the Salāh & Salām be with the final and last Messenger of Allāh (ﷺ), Muhammad bin Abdullāh Al-Qurayshi.

I was requested to review the “Short & Simple” series of books compiled for children on the topics of Aqīdah, Hadīth, the Prophet's prayer described, and important supplications by Amīnur-Rahmān, the son of the late Bangladeshi Salafi scholar Hafiz Muhammad Atāur-Rahmān (d.2020). I sent my corrections and suggestions to Amīnur-Rahmān who accepted them wholeheartedly and was extremely grateful for my correspondence and amendments.

Allāh the Most-High, separated from His creation in a manner which befits His majesty states in His noble book:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا
وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظُ
شِدَادٍ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

O you who believe! Ward off from yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allāh, but do that which they are commanded.

(At-Tahrim: 6)

Allāh the Almighty also states:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

And warn your tribe (O Muhammad) of near kindred.

(As-Shuara: 214)

With regards to the importance of Salāh, Allāh, the Most High states:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا

And enjoin As-Salāt (the prayer) on your family, and be patient in offering them [i.e. the Salāt (prayers)].

(Taha: 132)

The Messenger of Allāh (ﷺ) said:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْأَمِيرُ رَاعٍ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

“All of you are guardians and are responsible for your wards. The ruler is a guardian and the man is a guardian of his family; the lady is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your wards.”

(Al-Bukhārī No. 853 & Muslim No. 1829)

عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ، قَالَ: كُنَّا مَعَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -
وَنَحْنُ فِتْيَانٌ حَزَاوِرَةٌ، فَتَعَلَّمْنَا الْإِيمَانَ قَبْلَ أَنْ نَتَعَلَّمَ الْقُرْآنَ، ثُمَّ تَعَلَّمْنَا
الْقُرْآنَ، فَازْدَدْنَا بِهِ إِيمَانًا

Jundub bin 'Abdullah said: "We were with the Prophet (ﷺ), and we were strong youth, so we learned Īmān before we learned Qur'an. Then we learned Qur'an and our faith increased thereby."

(Sunan Ibn Mājah No: 61: Sahih)

Children of the Muslims must start to learn about Tawhīd (knowledge of the oneness of Allāh as the creator, He deserving to be worshipped alone and His unique attributes) before they even start to learn how to recite the Qur'ān as Jundub bin Abdullah mentioned in the above Hadīth.

Amīnūr-Rahmān belongs to a family of Ahlul-Hadīth scholars. His grandfather was the Allamah Mīzānūr-Rahmān Rahmāni (d.1947-48) a graduate of the great Ahlul-Hadīth Institute Darul-Hadīth Rahmāniya, Delhi, India. He was a senior to our sheikh, the muhaddith, Zahirud-Din Mubarakpuri. He was given the name Mīzānūr-Rahmān by his teachers because he was very concise and balanced with regard to any issues he spoke about.

After Allamah Mīzānūr-Rahmān Rahmani graduated he returned to Assam where he settled and established a Madrasah and modelled it according to Darul-Hadīth Rahmāniya.

Amīnūr-Rahmān's late father Sheikh Hafiz Atāūr-Rahmān was a graduate of Jamiah Muhammadiyah, Gujranwala where he travelled to study in 1963 and was a student of the great scholar of Hadīth Allamah Abul-Barakāt Ahmed al-Madrasi successor of Imam Al-Hafidh Al-Gondalwi. I spoke to his father on one occasion about his teacher and all the scholars he met and studied within Pakistan and it was an inspiring conversation over a video call lasting over an hour.

Sheikh Hafiz Atāur-Rahmān founded many institutes in Bangladesh spreading the Salafi Dawah in many areas of Bangladesh. In the UK he established Bangladeshi Islamic Community in 1992 later known as the Bangladeshi Islamic Cultural Society. In addition to this, he built a Masjid known as Jame Masjid Quba, Cradley Heath in 1996 which later moved premises to become Old Hill Masjid in 2016 which Amīnur-Rahmān currently heads.

The legacy of cultivating the people and educating them upon the Madhab of Ahlul-Hadīth from Assam to Bangladesh to the UK through this noble family reflects the revival (At-Tajdid & As-Sahwa) of the Madhab of Ahlul-Hadīth in the sub-continent due to the efforts Sheikul-Islām Nazir Hussain Dehlawi which has reached Old Hill, UK with the infinite mercy of Allāh alone.

I am honoured to write such a forward and advise Amīnur-Rahmān to continue seeking knowledge at the feet of the scholars and return his and the Masjid affairs back to them, in addition, to strictly adhere to the Salafi Creed & methodology in all his affairs.

There is a great need for Islamic books to be simplified for young children so that they can understand and read them according to their comprehension and level, just like Amīnur-Rahmān did when he simplified the book of Sheikh Albani on the Prophet's Prayer. The efforts of Amīnur-Rahmān are commendable, especially when they are in accordance with the Madhab of Ahlul-Hadīth.

I kindly request all those who want their children to be nurtured upon the Sunnah to teach their children this "Short & Simple" series of books.

May Allāh grant him success and may this be a means of sadaqah jāriyah for himself, his father Sheikh Hafiz Atāur-Rahmān and his grandfather Allamah Mīzānur-Rahmān Rahmāni.

Shaikh Zulfiker Ibrāhīm Memon

2/08/1442 AH corresponding to 15/03/2021

Madinah al-Nabawiyyah, KSA

Preface

All praise belongs to Allāh, the lord of the Universe, and peace and blessings of Allāh be upon the last of His Messengers, our Prophet Muhammad (ﷺ), his Household and Companions.

This book from the “Short & Simple” series, the “Book of Salāh” has been very beautifully compiled and presented taking the Hadīth below of the Prophet (ﷺ) as a starting point.

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

“Pray as you have seen me Pray”

(Al-Bukhārī No. 7246)

The Prophet (ﷺ) also said:

إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ

The first deed for which a person will be brought to account on the Day of Resurrection will be his Prayer, if it is good then he will have prospered and succeeded, but if it's bad then he will be domed and have lost.

(At-Tirmidhī No. 413: Sahih)

The book is designed primarily for the learners and students of Qur'an Schools / Madrasah. Nevertheless, it will also benefit Reverts (new Muslims) and any Muslim to aid them to learn the Fiqh of Salāh in a simple, summarised and authentic manner according to the Sunnah of the Prophet (ﷺ).

It was our aim to pick the shortest and the most authentic Duās sourced from Sahih Hadīth for easy learning where more than one Duā was available for the different positions of Salāh. Much thought and care have been taken to make this book look appealing to the reader by using large, easy to read, colourful text and photos.

Alhamdulillah we had the opportunity to supervise the process of the writing from the beginning by advice and commentary which our dear Brother Amīnur-Rahmān has taken to account and added to make the book similar to the books of the scholars that have been previously written.

An effort has been made to keep the book neutral as possible in the authentic methods of Salāh with regards to the different schools of thought. We pray that the reader finds this book an enjoyable experience and at the same time beneficial.

Upon this, we gift this book to every Muslim and we gift it to the late Scholar Maulana Hāfiz Muhammad Atāur-Rahmān Al-Bangali Al-Atharee (d. 2020), (Father of the compiler), who had the blessed idea of giving the permission to compile the book and then reading it before he passed away.

We ask Allaah to reward all with Jannat-al-Firdows and Make it as a means of ongoing charity for us and the reader and Allāh knows best.

Dr. Nasir Mustafa BI-Kheer Al-libee

Founder of Madeenah Institute, Coventry UK

Vice-President of Khatam al-Morsaleen University

Dean of Islamic Studies at Passion Islamic University USA

Member in the Islamic studies, Research & Fatwa Centre in Libya

Importance Of Salāh (Prayer)

In the Qur'ān Allāh assures the Muslims:

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

Innas-Salaata tanhaa 'anil fah'shaaa-i wal munkar

Surely, Salāh keeps one away from shameful and evil deeds.

(Sūrah Ankabut 29:45)

The Prophet (ﷺ) said:

Ask your children to pray at the age of seven and discipline them to do so at the age of ten, and separate them (boys and girls) from their beds.

(Abu Dāwūd No. 495: Hasan)

The Prophet (ﷺ) once said to his Companions:

If there was a river at the door of anyone of you and he took a bath in it five times a day, would you notice any dirt on him? They said, Not a trace of dirt would be left. The Prophet (ﷺ) said: That is the example of the five obligatory prayers with which Allāh blots out evil deeds.

(Al-Bukhārī No. 528)

The Prophet (ﷺ) further said:

The difference between a Muslim and a non-believer is the giving up of Salāh (Tarkus-Salaah).

(At-Tirmidhī No. 2622: Sahih)

NOTE: Imām Nawawi said while explaining this Hadīth: The Prayer is like a barrier between disbelief and Islām, therefore, whoever does not pray will enter in to disbelief (he will be a disbeliever).

Performing Wuḍū' (Ablution) Before Salāh

Before you pray you need to make sure that your body and clothes are clean and free from impurities like urine and stool.

To be pure and clean for prayer, you need to follow a few steps to clean certain parts of your body, as listed below.

Important parts of ablution

1. Wash the face, including rinsing of the mouth (Madmadah) and nose with water (Istinshaq).
2. Wash the hands and arms from the fingertips up to and including elbows.
3. Wipe over the entire head, including the ears.
4. Wash the feet from the toe tips up to and including the ankles.
5. Perform the ablution in the proper sequence.
6. Perform these actions in immediate succession.

(A summary of Islamic Jurisprudence, Salih al-Fawzan)

The Messenger of Allāh (ﷺ) said:

Whoever does Wuḍū' and does Wuḍū' well, his sins come out of his body, even from beneath his nails.

(Ahmad No. 476: Sahih)

The conditions of ablution

You also need to be aware of the following before you intend to perform the Wuḍū'.

1. Islām. (You must be a Muslim).
2. Sanity. (You should be aware of what you are doing).
3. Age of maturity. (You should understand right from wrong and be at the age of puberty- Baaligh).
4. Intention. (You should know the reason for doing something).
5. Pure water. Water used for performing Wuḍū' must be pure because impure water is not suitable for Wuḍū'.
6. Legally obtained water. If the water is taken by force or illegally acquired, Wuḍū' with it will be invalid.
7. Istinjā' (cleaning oneself with water) or Istijmār (cleaning oneself with stones) when necessary.
8. Remove anything that blocks the water from reaching the actual skin, e.g. paint, nail varnish or clothing.

(A summary of Islamic Jurisprudence, Salih al-Fawzan)

NOTE: You must ensure you have performed Wuḍū' before praying any Salāh (obligatory and optional).

Steps For Performing Wuḍū'

Make the **Niyyah** (intention) in your heart that this act of Wuḍū' is for the purpose of preparing for Salāh.

(There is no need to utter **Niyyah** by mouth, as it's not proven in the prophetic Sunnah).

Say the following (silently or in your head):

Bismillaah

In the name of Allāh, I begin.



Wash your hands up to the wrist and interlock fingers (takhleel-interlocking). Use your left hand to wash your right hand.

(3 times)

After that, use your right hand to wash your left hand.

(3 times)



Wash your whole mouth & upper part of your throat do this thoroughly to get all the remaining food in your mouth out.

(3 times)



Inhale or throw water into your nose using your right hand. After which you will blow the water out using your left hand.
(3 times)

NOTE: It is permissible to take water into the mouth and nose with one handful at the same time.



Wash your face completely by spreading your hands from your right ear to the left, and from the edge of the hair to the chin.
(3 times)



Wash your lower arms from the finger tips to the elbows, leave no part dry. Wash your right arm with your left hand.
(3 times)
Then wash your left arm with your right hand.
(3 times)



Wipe your head. Using your wet hands, just gently wipe your head from front to back and back to front.
(Once)



With the same water, wipe your ears inside and out by putting finger in all folds of ears and thumb behind it, wiping down.
(Once)

NOTE: Wiping over the neck (nape) is not a Sunnah and should be avoided.



Wash each of your feet, first right and then left. Do so up to the ankles making sure that the whole foot is washed thoroughly including the heel.
(3 times)



Use your small finger to clean in between your toes to make sure water goes in between the toes.
(Takhleel-interlocking)



Or instead you can perform Masah (wiping), if you have the needed requirements for doing it. Wipe over the top part of your feet only from toes up to ankles, right foot then left foot.

NOTE: Wiping over leather and cotton socks are both permissible. Wiping is permitted for 1 day (24h) for resident (non-traveller) & 3 days (72h) for a traveller.

(Abu Dāwūd No. 159: Sahih, At-Tirmidhī No. 95: Sahih)

The Messenger of Allāh (ﷺ) said:

الطَّهَوْرُ شَطْرُ الْإِيمَانِ

Attahooru shatrul-imaan

Cleanliness and purification are part of Imaan.

(Muslim No. 223)

Duā after Wuḍū'

After Wuḍū', recite the following:

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

Ash-hadu allaa ilaaha il-lallaahu wah-dahoo laa shareekalah
wa ash-hadu anna Muhammadan 'abduhuu wa rasuuluh

I bear witness that there is no deity worthy of worship
except Allāh alone, and I bear witness that Muhammad
is His servant and His messenger.

(Muslim No. 234)

After that, you may also recite:

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ
وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

Allaahumma-j'alnee minat-tawwaabeena
waj'alnee minal-mutaṭahhireen

O Allāh, make me of those who return to You often in
repentance and make me of those who remain clean
and pure.

(At-Tirmidhī No. 55: Sahih)

Tayammum (Dry Ablution)

Tayammum is a substitute for Wudū' (ablution) or Ghusl (ritual bath). It's performed in the following situations:

1. When water is not available to perform Wudū' or Ghusl.
2. If it's feared that the use of water will aggravate the condition of a person who is wounded, injured or ill.
3. In the severe cold when it's feared that the use of water will cause suffering.

How to perform Tayammum

1. Make the intention, then say Bismillaah.
2. Strike both hands on piles of earth, blow the excessive dust, and pass them over your face, then rub each hand (right hand first) up to the wrist.
3. Upon completion, say the same Duā which is read after completing Wudū', ablution, as mentioned above.



The Prophet (ﷺ) stroked the earth with his hands and then passed them over his face and the backs of his hands (while demonstrating Tayammum).

(Al-Bukhārī No. 343)

Ghusl (Ritual Bath / Shower)

Male:

Ghusl (Shower/Bath) is required after major types of impurities like marital relationships, wet dreams and discharge of semen.

Female:

For the females, after their monthly cycles are complete, marital relationships, wet dreams and postnatal period, bathing is necessary before prayer is performed.

How to perform Ghusl

1. Make the intention and say Bismillaah.
2. Wash the hands as you would for Wudū'
3. Wash the private parts with left hand.
4. Then perform Wudū' as normal except washing the feet.
5. Pour water over the head three times.
6. Then start by pouring water over the right side of the body, then the left and then, all over the rest of the body.
7. Finish by washing the feet last as done for Wudū'.
8. Upon completion, read the same Duā as for completing Wudū'.

(Al-Bukhārī No. 281)

The Things That Break Wuḍū'

The six nullifiers of ablution

1. Passage of anything through the private parts.
 - » Any discharge from the front or back passage (urine, stools, wind, etc.)
2. Discharge of impure bodily fluids.
 - » Major impurities that would require Ghusl (Shower/Bath)
3. Losing consciousness by sleep or fainting.
 - » Losing one's mind, deep sleep, unconsciousness, intoxication, etc.
4. Touching the private parts directly without a barrier.
(An-Nasāi No. 444: Sahih)
5. Eating camel meat. *(Ibn Mājah No. 228: Sahih)*
6. Apostasy from Islām.
 - » Leaving Islām by not believing in the fundamental teachings of the religion like praying, giving in charity and fasting, and as a result, not being a Muslim.

NOTE: Wind emitted from a woman's front passage, vomiting and bleeding does not break Wudū'.

Before Starting Salāh

Conditions of Salāh

Before you intend to pray, you should bear in mind some important points as follows:

1. Islām. (You must be a Muslim).
2. Sanity. (You should be aware of what you are doing).
3. Age of maturity. (You should understand right from wrong, e.g. age of puberty- Baaligh).
4. Intention. (You should know the reason for doing something).
5. Purity from major and minor impurities (Wudū' or Ghusl).
6. Removal of impurities (from body, clothes, and location).
7. Covering the 'Awrah. (Nakedness or parts of the body that cannot be seen by others).
8. Starting and entrance time of the prayer.
9. Face the Qiblah. (Prayer direction towards the Ka'ba).

(A summary of Islamic Jurisprudence, Salih al-Fawzan)

Differences Of Men & Women's Salāh

Generally, all positions of prayer, **Qiyām** (standing), **Rukū'** (bowing), **Sajdah** (prostration), **Jalsah** (sitting) all are the same for both men and women. However, women generally are advised to conceal their bodies as much as possible during the prayer.

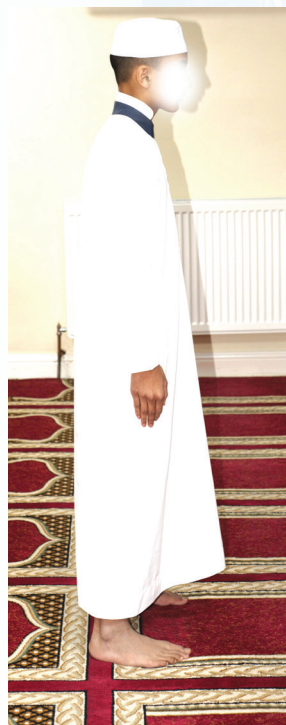
(Ibn abi Shayba, The Prophet's Prayer Described, Nasir al-Din al-Albani)



Clothing for both men and women should cover their '**Awrah**' (nakedness).

Men should cover from navel to the knees at least and the shoulders.

Women need to cover their whole body except the face and hands.



NOTE: There is no difference between Men and Women's Salāh except in their dress. It is acceptable for men to wear a hat for Salāh as it's not necessary; the prayer is valid without it.

Men & Women's clothing

For women, it is better to cover their feet during Salāh.
Men do not need to cover their feet during Salāh.



WRONG CLOTHING POSITIONS FOR MEN!



NOTE: Men should wear clothes above their ankles all the time; women should not.

Start Of Salāh

START

Niyyah

(Niyyah means to make an intention to pray)

NOTE: No need to utter Niyyah by mouth, keep the intention in your mind. To say it is not the Sunnah and it's not necessary.

Takbeer

(Takbeer means to say 'Allaahu Akbar')

NOTE: The first Takbeer is called Takbeer al-Tahrim or Ihraam. After the first Takbeer normal actions like talking, looking around moving other than for positions of prayer is forbidden.

Allāh's Messenger (ﷺ) said:

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

Salloo kamaa ra-aytumoonee usallee

Pray as you have seen me praying.

(Al-Bukhārī No. 7246)

Standing (Qiyām) hand & feet positions



Stand upright (straight) facing the Qiblah, whilst having Niyyah (intention in your heart) for the intended prayer (Salāh).

Head and eyes directed to the place of prostration (Sajdah).

(Muslim No. 429)

Stand for prayer (Salāh) with your feet towards the Qiblah with a Sutra (barrier) in front you just beyond the place of prostration.

Keep the distance between your two feet according to your need, generally shoulder width.



WRONG HAND & FEET POSITIONS

Do not cross your hands or place your left hand over your right hand.



Do not stand too wide nor without feet level with rows.



Takbeer al-Tahrim / al-Ihraam

Say: **ALLAAHU AKBAR**

Allāh is the Greatest

(Al-Bukhārī No. 789)

اللَّهُ أَكْبَرُ

Raise both hands (palms facing the Qiblah) up to your ear lobes or shoulders and place your right hand over the left and then place both hands over your chest.

(Abu Dāwūd No.759: Sahih)



NOTE: It is not Sunnah to touch the earlobes when raising the hands while saying Takbeer Tahrimah.

Supplication after first Takbeer

Then start the prayer with this supplication (Duā):

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ
وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Subhaanaka Allaahumma wa bihamdika wa tabaara-
kasmuka wa ta'aalaa jadduka wa laa 'ilaaha ghayruk

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

(Abu Dāwūd No. 775: Sahih)

Or with this Duā:

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ
الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا
يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ اللَّهُمَّ اغْسِلْنِي
مِنْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ

Allaahumma baa'id baynee wa bayna khatayaya kama
baa'atta baynal-mashriqi walmaghribi Allaahumma
naqqinee min khatayaya kama yunaqqath-thawbul-
abyadu minad-danasi Allaahummagh-silnee min
khatayaya bil-maa-i was-thalji wal-barad

O Allāh! Keep me apart from my sins (faults) as you have kept apart the east and west. O Allāh! Clean me from my sins as a white garment is cleaned from dirt. O Allāh! Wash me off my sins with water, snow, and hail.

(Al-Bukhārī No. 744)

Now say Ta'awuz (Ista'aadha):

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A-'udhu billaahi-minash-Shaytaanir-rajeem (silently)

I seek refuge with Allāh from the accursed devil (Shaitān).

(At-Tirmidhī No. 242: Hasan)

Then say Tasmiyyah (Basmalah)...

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillaa-hir-Rahmaanir-Raheem (silently)

In the Name of Allāh, the Entirely Merciful, the Especially Merciful.

...And recite Sūrah al-Fātihah:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الرَّحْمَنِ الرَّحِيمِ
مَلِكِ يَوْمِ الدِّينِ
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Sūrah al-Fātihah:

Alhamdu lillaahi Rabbil-‘aalameen
Ar-Rahmaanir-Raheem
Maliki yawmid-deen
Iyyaka na’budu wa iyyaka nasta’een
Ihdinas-siraatal-mustaqeem
Siraatal-ladheena an’amta ‘alayhim
Ghayril-maghdoobi ‘alayhim walad-daalleen

Say: **Aameen**

(Al-Bukhārī No. 782)

All praise and thanks are Allāh’s, the Lord of the Worlds.
The Entirely Merciful, the Especially Merciful.
The Only Owner of the Day of Recompense.
You (Alone) we worship, and You (Alone) we ask for help. Guide us to the Straight Way.
The way of those on whom You have bestowed Your Grace. Not (the way) of those who earned Your Anger, nor of those who went astray.

(Sūrah al-Fātihah 1:1-7)

NOTE: Recite Sūrah al-Fātihah in every Rak’ah. If not recited, your Salāh will be invalid.

(Al-Bukhārī No. 756)

Then recite a small chapter of the Qur'ān:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ
اللَّهُ الصَّمَدُ
لَمْ يَلِدْ وَلَمْ يُولَدْ
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Bismillaa-hir-Rahmaanir-Raheem

Qul huwal-laahu ahad

Allaahus-samad

Lam yalid wa lam yuulad

Wa lam yakul-lahoo kufuwan ahad

In the Name of Allāh, the Entirely Merciful, the Especially Merciful.

Say: Allāh is Unique! Allāh is the source [for everything]; He has not fathered anyone nor was He fathered, and there is nothing comparable to Him!

(Sūrah a-l-Ikhlās 112:1-4)

NOTE: You can also recite any other Sūrah or any part of the Qur'ān other than this.

(Al-Bukhārī No. 759)

Bowing (Rukū')

(Bowing/Bending forward)

SAY: ALLAAHU AKBAR

Allāh is the Greatest

(Al-Bukhārī No. 789)

اللَّهُ أَكْبَرُ

Do RAFE' YADAIN (before Rukū')

Rafe' Yadain means raising two hands to the ear lobes or the shoulders.

Saying Takbeer, raise both hands (palms facing the Qiblah) to your ear lobes or shoulders.

(Abu Dāwūd No. 722: Sahih)



Then go into bowing (Rukū')

Your back and head should bend at 90° (ninety degrees) to the rest of your body. It should be like the 'L' shape.

Bend your body so that your back and head are straight and in level with the ground. Keep your eyes on the ground also.



Place palms firmly on your knees and keep both hands and knees straight.

(Abu Dāwūd No. 747: Sahih)

Head and eyes directed to the place of prostration (Sajdah). Eyes should not be towards the toes.



Say in the Rukū': (recite it three or more odd times)

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Subhaana Rabbiyal Azeem (x 3)

Glorified is my Lord, the Most Great

(Muslim No. 772)

WRONG RUKŪ' POSITIONS

Do not bend your body like a curve.
Do not raise your back too high.



Standing After Bowing (Qauma)

Qiyaam-Rafa'h Min-Ar-Rukū'

(After raising the head from Rukū')

In the Qauma position say:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

SAMI-ALLAAHU LIMAN HAMIDAH

Allāh hears those who praise Him

(Al-Bukhārī No. 789)

While raising head from the Rukū', raise both hands (Rafe' Yada'in), palms facing the Qiblah up to your ear lobes or shoulders and direct your head and eyes to the place of prostration (Sajdah).

(An-Nasāi No. 889: Sahih)



Then say:

رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

Rabbanaa wa lakal-hamd hamdan katheeran tayyiban mubaarakan feeh

Our Lord, praise is Yours, abundant, good and blessed praise.

(Al-Bukhārī No. 789 & Muslim No. 392)

After Rukū', stand upright (erect), hanging your two hands by your sides till every part of the body returns to its place or place back over your chest as in the standing position.

(Ibn Mājah No. 862, 1060: Sahih)



NOTE: During all positions of the prayer, the eyes must be focused down on the place of prostration (Sajdah).

Prostration (Sajdah)

While going down to Sajdah say:

SAY: ALLAAHU AKBAR

Allāh is the Greatest

(Al-Bukhārī No. 789)

اللَّهُ أَكْبَرُ

While going down to prostrate, you may place your hands or the knees on the ground first. Place your hands down on the ground below your ears. Forearms **must not** rest on the ground.

(Abu Dāwūd No. 732, 840: Sahih)

Your forehead along with the tip of your nose **must** touch the ground.

(Al-Bukhārī No. 809)



During prostration (Sajdah), seven parts of your body must touch the ground:

(1) Your forehead, along with the tip of the nose.

(2, 3) Both hands flat on your palms with fingers together facing the Qiblah.

(Abu Dāwūd No. 732: Sahih)



(4, 5) Both knees.

(6, 7) The bottom of your toes (both feet) all pointing in the direction of the Qiblah with heels together.

(Al-Bukhārī No. 809)



WRONG SAJDAH POSITIONS!

Nose **must not** be raised off the ground.



Forehead **must not** be raised off the ground.



Forearms **must not** touch the ground (as the prophet (ﷺ) said 'like a dog's sitting') rather there must be a space between those and the ground.



WRONG SAJDAH POSITIONS!

Do not lift up your palms.



Do not let your knees touch your chest.



Feet including toes **must not** be lifted and face away from the Qiblah.



Then while in prostration (Sajdah), say:
(Recite it three or more odd times)

سُبْحَانَ رَبِّيَ الْأَعْلَى

Subhaana Rabbiyal-a'laa (x 3)

Glorified is my Lord, the Most High.

(Muslim No.772)

NOTE: In the Sajdah position, there are many other supplications (Duā) that you can make.

The Sajdah position is the closest a person gets to his Lord, so increase in Duā as much as possible as the prophet (ﷺ) mentioned.

(An-Nasāi No. 1137: Sahih)

Now rise up and while rising from Sajdah to the sitting position (Jalsah), say:

SAY: ALLAAHU AKBAR

Allāh is the Greatest

(Al-Bukhārī No. 789)

اللَّهُ أَكْبَرُ

Sitting (Jalsah)

In between two prostrations (Sajdah), sit on your left foot with your right foot vertical to the ground. Face your toes pointing in the direction of the Qiblah to the best of your ability without a burden.

(Abu Dāwūd No. 967: Sahih)



Sit relaxed with your back straight to the ground, your hands resting comfortably on your thighs and knees.

(Abu Dāwūd No. 958: Sahih)



While sitting say:

رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي

Rabbighfir lee, Rabbighfir lee

My Lord, forgive me. My Lord, forgive me.

(Ibn Mājah No. 897: Sahih)

Or say:

اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَعَافِنِيْ وَاهْدِنِيْ وَارْزُقْنِيْ

Allaahum-maghfir lee warhamnee wa 'aafinee wahdinee warzuqnee

O Allāh! Forgive me, have mercy on me, protect me, guide me, and provide for me.

(Abu Dāwūd No. 850: Hasan)

NOTE: It is also permissible for a person to sit on both heels while in a sitting position (Jalsah).

Go to Sajdah and while going down to Sajdah again say:

SAY: ALLAAHU AKBAR

Allāh is the Greatest

(Al-Bukhārī No. 789)

اللَّهُ أَكْبَرُ

Your feet should be vertical to the ground with your heels together. Face the toes pointing in the direction of the Qiblah.



NOTE: During prostration (Sajdah), seven parts of your body must touch the ground.

Then while in prostration (Sajdah), say:
(Recite it three or more odd times)

سُبْحَانَ رَبِّيَ الْأَعْلَى

Subhaana Rabbiyal-a'laa (x 3)

Glorified is my Lord, the Most High.

(Muslim No. 772)

NOTE: In the Sajdah position there are many other supplications (Duā) that you can make.

Now rise up again and while rising from Sajdah to the sitting position (Jalsah), say:

SAY: ALLAAHU AKBAR

Allāh is the Greatest

(Al-Bukhārī No. 789)

اللَّهُ أَكْبَرُ

NOTE: The prostration (Sajdah) position is the closest a person gets to Allāh.

Jalsah Istirahah

After the second Sajdah, sit for a short moment before standing up again. You do not have to say anything in this position.

(Al-Bukhārī No. 677)



All of the above actions complete one Rak'ah or a single unit of prayer. Depending on which prayer you are praying, you need to repeat this process two, three or four times.

Second Rak'ah

Stand up to offer second Rak'ah

To stand up for a second Rak'ah fold your fingers into a fist and push yourself up from the ground.



Place the right hand over the left hand, and then place both of your hands over your chest.



Keep the distance between the feet according to your need.



Begin the Rak'ah with Sūrah al-Fātihah then recite a chapter of the Qur'ān:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا آعْطَيْنَكَ الْكَوْثَرَ ●
فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ●
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ●

Bismillaa-hir-Rahmaanir-Raheem

Inna a'tainakal-Kauthar

Fasalli lirabbika wanhar

Inna shaani'aka huwal- abtar

In the Name of Allāh, the Entirely Merciful, the Especially Merciful.

Verily, We have granted you Al-Kauthar (a river in the Paradise). Therefore, turn in prayer to your Lord and sacrifice (to Him only). For the one who hates you (your enemy), he will be cut off.

(Sūrah al-Kauthar 108:1-3)

NOTE: You can recite any other Sūrah or any part of the Qur'ān other than this Sūrah. Reciting only Sūrah al-Fātihah in the 3rd and 4th Rak'ah of Salāh will suffice also.

After this, repeat the same actions in the second Rak'ah as in the first Rak'ah

1. **QIYĀM STANDING**
(Saying Takbeer - Allāhu Akbar)
2. **RUKŪ' BOWING**
(Going into bowing position)
3. **QIYĀM STANDING**
(Standing upright from Rukū' and raising both hands)
4. **SAJDAH PROSTRATION**
(Going into the first Prostration)
5. **JALSAH SITTING**
(Rising for sitting between two Sajdah)
6. **SAJDAH PROSTRATION**
(Going into the second Sajdah)
7. **JALSAH SITTING**
(Sitting up for short while)

All positions of prayer

1. QIYĀM



2. RUKŪ'



3. QIYĀM



4. SAJDAH



5. JALSAH



6. SAJDAH



7. JALSAH



After raising your head from the second Sajdah of the second Rak'ah, sit (Jalsah) for Tashahhud:

Sit relaxed for the first Tashahhud with your back straight to the ground, your left hand resting comfortably on your left thigh and knee.

Place right foot vertical to the ground with toes in the direction of the Qiblah.

(Abu Dāwūd No. 967: Sahih)



With the thumb and middle finger of your right hand, form a circle like 'O', and then point your index finger in the direction of the Qiblah. Keep the index finger still or move it slightly, up and down, while fixing your eyes on it till the end of Duā.

(Abu Dāwūd No. 957: Sahih)



Then recite:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

At-tahiyyatu lillaahi was-salawaatu wat-tayyibaatu as-salaamu 'alayka, ayyuhan-nabiyyu wa rahmatullaahi wa barakaatuhu, as-salaamu 'alaynaa wa 'alaa 'ibaadil-lahis-saliheen. Ashhadu allaa ilaaha il-lallaahu wa ashhadu anna Muhammadan abduhoo wa rasooluh

All the compliments, prayers and good things are due to Allāh. Peace be upon you, O Prophet and Allāh's Mercy and Blessing be on you. Peace be on us and on the true pious devotees of Allāh. I testify that none has the right to be worshipped but Allāh alone and I testify that Muhammad is His slave and His Messenger.

(Al-Bukhārī No. 831 & Muslim No. 402)

If this is not the last unit of prayer (Rak'ah), then stand for the third Rak'ah, following all the steps like before from standing to bowing, and then standing again to prostrations and then to sitting. You may then stand for fourth Rak'ah depending on the prayer you are praying. If this is the last Rak'ah, then sit for the last Tashahhud before ending your prayer.

The last Tashahhud

In the last Tashahhud, sit relaxed on your buttocks along with your left thigh and your left foot coming under your right leg.

(Abu Dāwūd No. 988: Sahih)

Sit comfortably with your left hand resting on your left thigh and knee.

(Muslim No. 579)



Raise your right foot vertical to the ground with toes in the direction of the Qiblah.

(An-Nasāi No. 1158: Sahih)

Point your index finger in the direction of the Qiblah while fixing your eyes on it.

(Abu Dāwūd No. 990: Hasan)



Duā in the last Tashahhud before finishing prayer

Read the same Duā as in the first Tashahhud (At-tahiyyatu...) then recite:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلٰى اِبْرَاهِيْمَ وَ عَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ،
اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلٰى اِبْرَاهِيْمَ وَ عَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

Allaahumma salli ‘alaa Muhammad wa ‘aala aali
Muhammad kama sallayta ‘alaa Ibraaheema wa ‘alaa
aali Ibraaheema innaka hameedum-majeed

Allaahumma barik ‘alaa Muhammad wa ‘alaa aali
Muhammad kama baarakta ‘alaa Ibraaheem wa ‘alaa
aali Ibraaheema innaka hameedum-majeed

O Allāh bestow Your favour on Muhammad and on
the family of Muhammad as You have bestowed Your
favour on Ibrahim and on the family of Ibrahim, You are
Praiseworthy, Most Glorious.

O Allāh, bless Muhammad and the family of Muhammad
as You have blessed Ibrahim and the family of Ibrahim,
You are Praiseworthy, Most Glorious.

(Al-Bukhārī No. 3370)

Then you can also read this:

اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ
جَهَنَّمَ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ فِتْنَةِ
الْمَسِيْحِ الدَّجَالِ

Allaahumma 'innee 'a'oozu bika min 'azaabil-qabri,
wa min 'azaabi jahannama wa min fitnatil-mah'yaa
walmamaati, wa min sharri fitnatil-maseehid-dajjaal

O Allāh, I seek refuge in You from the punishment of the grave, and from the punishment of Hell-fire, and from the trials of life and death, and from the evil of the trial of the False Messiah.

(Al-Bukhārī No. 832 & Muslim No. 588)

And This:

اَللّٰهُمَّ اِنِّىْ ظَلَمْتُ نَفْسِىْ ظُلْمًا كَثِيْرًا وَّلَا يَغْفِرُ الذُّنُوْبَ
اِلَّا اَنْتَ فَاغْفِرْ لِّىْ مَغْفِرَةً مِّنْ عِنْدِكَ وَاَرْحَمَنِ اِنَّكَ
اَنْتَ الْغَفُوْرُ الرَّحِيْمُ

Allaahumma innee ḡalamtu nafsee ḡulman katheeran
wa laa yaghfir-udh-dhunooba illaa anta faghfir-lee
maghfiratan min 'indika warḡamnee, innaka antal-
ghafoor-ur-raḡeem

O Allāh, I have indeed wronged myself excessively and none can forgive sin except You, so forgive me a forgiveness from Yourself and have mercy upon me. Surely, You are The Most-Forgiving, The Most-Merciful.

(Al-Bukhārī No. 834)

And / or this:

اَللّٰهُمَّ اغْفِرْ لِيْ مَا قَدَّمْتُ وَمَا اَخَّرْتُ وَمَا اَسْرَرْتُ
وَمَا اَعْلَنْتُ وَمَا اَسْرَفْتُ وَمَا اَنْتَ اَعْلَمُ بِهِ مِنِّي
اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ لَا اِلٰهَ اِلَّا اَنْتَ

Allaahum-magh-fir lee maa qaddamtu wa maa akh-khartu wa maa asrartu wa maa a'lantu wa maa asraftu wa maa anta a'lamu bihee minnee antal-muqad-dimu wa antal-mu'akh-khiru laa ilaaha il-laa ant.

O Allāh, forgive me for [sins] I committed beforehand as well as those which shall come to pass, and those I have committed in secret as well as those I have committed in public, and where I have exceeded all bounds as well as those things about which You are more knowledgeable. You are Al-Muqaddim (the Expediter) and Al-Muakh-khir (the Delayer). None has the right to be worshipped except You.

(Muslim No. 771)

NOTE: You can also recite other invocations (Duā) besides these which are authentic. The more invocations (Duā) you read the better and the more reward you gain.

Salutation (Taslīm) - finish Salāh

To finish say:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

As-salaamu ‘alaykum wa rahmatullaah

Peace be upon you and the Mercy of Allāh.

(Al-Bukhārī No. 838)



While in sitting position, say the Taslīm, first turning your head over your right shoulder.

Then say the Taslīm, turning your head over your left shoulder.

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

As-salaamu ‘alaykum wa rahmatullaah

Peace be upon you and the Mercy of Allāh.

(Al-Bukhārī No. 838)



FINISH

Duās After Salāh

After Taslīm (Salaam) say:

Allaahu Akbar (x1) Allāh is the greatest.	اللَّهُ أَكْبَرُ
Astaghfirullaah (x3) I ask Allāh for forgiveness.	أَسْتَغْفِرُ اللَّهَ

(Muslim No. 583, 591)

Then say:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ
تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

Allaahumma antas-salaamu, wa minkas-salaamu
tabaarakta yaa dhal-jalaali wal-ikraam

O Allāh, You are As-Salam and from You is all peace,
blessed are You, O Possessor of majesty and honour.

(Muslim No. 591)

اَللّٰهُمَّ اَعِنِّيْ عَلٰى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

Allaahumma a'inee a'la dhikrika wa shukrika wa husni
i'baadatik

O Allāh! Help me to remember You and recite Your
name, to thank you for Your bounties, and to worship
You as it befits You!

(Abu Dāwūd No. 1522: Sahih)

Then say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Laa ilaaha il-lallaahu waḥdahu laa shareeka lah, lahu-
mulku wa lahuḥ-ḥamdu wa huwa 'alaa kulli shay'in
qadeer

None has the right to be worshipped except Allāh,
alone, without partner, to Him belongs all sovereignty
and praise and He is Able to do all things.

(Al-Bukhārī No. 844)

Then say:

اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ
وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجُدُّ

Allaahumma laa maani'a li maa a'tayta, wa laa mu'tiya li
maa mana'ta wa laa yanfa'u dhal-jaddi minkal-jadd

O Allāh, none can prevent what You have willed to
bestow and none can bestow what You have willed to
prevent, and no wealth or majesty can benefit anyone,
as from You is all wealth and majesty.

(Al-Bukhārī No. 844)

Then say:

SubhanAllaah (x33) Glory to Allāh	سُبْحَانَ اللَّهِ
Alhamdulillaah (x33) All praise is for Allāh	الْحَمْدُ لِلَّهِ
Allaahu Akbar (x33) Allāh is the greatest	اللَّهُ أَكْبَرُ

+ 1 time Duā below

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Laa ilaaha ill-Allaahu waḥdahoo laa shareeka lahooh
lahul-mulku wa lahul-ḥamdu wa huwa 'alaa kulli shay'in
qadeer

None has the right to be worshipped except Allāh,
alone, without partner, to Him belongs all sovereignty
and praise and He is Able to do all things.

(Muslim No. 2691)

Then read, Āyah al-Kursi (Āyah of the throne):

اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ ، الْحَيُّ الْقَيُّوْمُ ، لَا تَاْخُذُهٗ
سِنَةٌ وَّلَا نَوْمٌ ، لَهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ،
مَنْ ذَا الَّذِى يَشْفَعُ عِنْدَهٗ اِلَّا بِاِذْنِهٖ ، يَعْلَمُ
مَا بَيْنَ اَيْدِيهِمْ وَمَا خَلْفَهُمْ ، وَلَا يُحِيطُوْنَ بِشَيْءٍ
مِّنْ عِلْمِهٖ اِلَّا بِمَا شَاءَ ، وَسِعَ كُرْسِيُّهٗ السَّمٰوٰتِ
وَالْاَرْضَ ، وَلَا يَئُوْدُهٗ حِفْظُهُمَا ، وَهُوَ الْعَلِىُّ الْعَظِيْمُ

Allaahu laa ilaaha illaa huwal-hayyul-qayyoom laa
ta'khudhuhu sinatun wa laa nawm, lahu maa fis-
samaawaati wa maa fil-ard man dhal-ladhee yashfa'u
'indahu illaa bi'idhnih ya'lamu maa bayna aydeehim wa
maa khalfahum wa laa yuḥeetoona bishay'in min 'ilmihi
illaa bi maa-shaa' wasi'a kursiyyuhus-samaawaati wal-
ard wa laa ya'ooduhu ḥifdhuhumaa wahuwal-'aliyyul-
'adheem

Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission. He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.

(Abu Dāwūd No. 1496: Sahih)

Other Conditions Of Salāh

Main components (Pillars) of prayer (Arkaan)

There are certain parts of the prayer without which the prayer is not complete, and they are as follows:

1. Standing (Qiyām) in prayer for those who are able.
2. Saying 'Allaahu-Akbar' (Takbeer al-Tahrim) for the starting of the prayer.
3. Reciting Sūrah al-Fātihah.
4. Bowing (Rukū').
5. Straightening up after bowing (Qiyām).
6. Prostrating (Sajdah) on all seven parts of the body.
7. Rising up to a sitting position.
8. Sitting between the two prostrations.
9. Performing all actions in prayer without rushing and with a sense of tranquillity (Khushoo).
10. Performing all of these steps in the order mentioned above.
11. Sitting (Jalsah) for the last Tashahhud.
12. Saying the last Tashahhud.
13. Asking Allāh to send His praise and blessings upon Prophet Muhammad in the final sitting.
14. Ending the prayer with Taslīm, i.e. saying 'As-salamu alaykum warahmatullaah' while turning the face to the right.

(A summary of Islamic Jurisprudence, Salih al-Fawzan)

NOTE: All of these 14 pillars must be done for the Salāh to be accepted (valid).

Obligations of the prayer (Waajibaat)

For the prayer to be valid, there are certain obligatory actions that need to be performed, and they are as follows:

1. Performing all of the Takbirs (saying 'Allaahu-Akbar') apart from the initial one (Takbeerat-ul-ihram).
2. Saying 'Sami'a-Allaahu-liman hamidah' (Allāh answers He who praises Him), after standing from Rukū' (bowing) by an Imām or an individual.
3. Saying 'Rabbanaa-walak-al-hamd' (O, our Lord, to You is all praise) after standing from bowing.
4. Saying 'Subhanarabbiyy-al-'Adheem' (Glory be to my Lord, the Supreme) once during the bowing.
5. Saying 'Subhaana-rabiyy-al-A'laa' (Glory be to my Lord, the Most High) once during the prostration.
6. Saying 'Rab-bigh-fir-lee' (O, my Lord, forgive my sins) between the two prostrations.
7. Sitting for the first Tashahhud.
8. Saying the first Tashahhud.

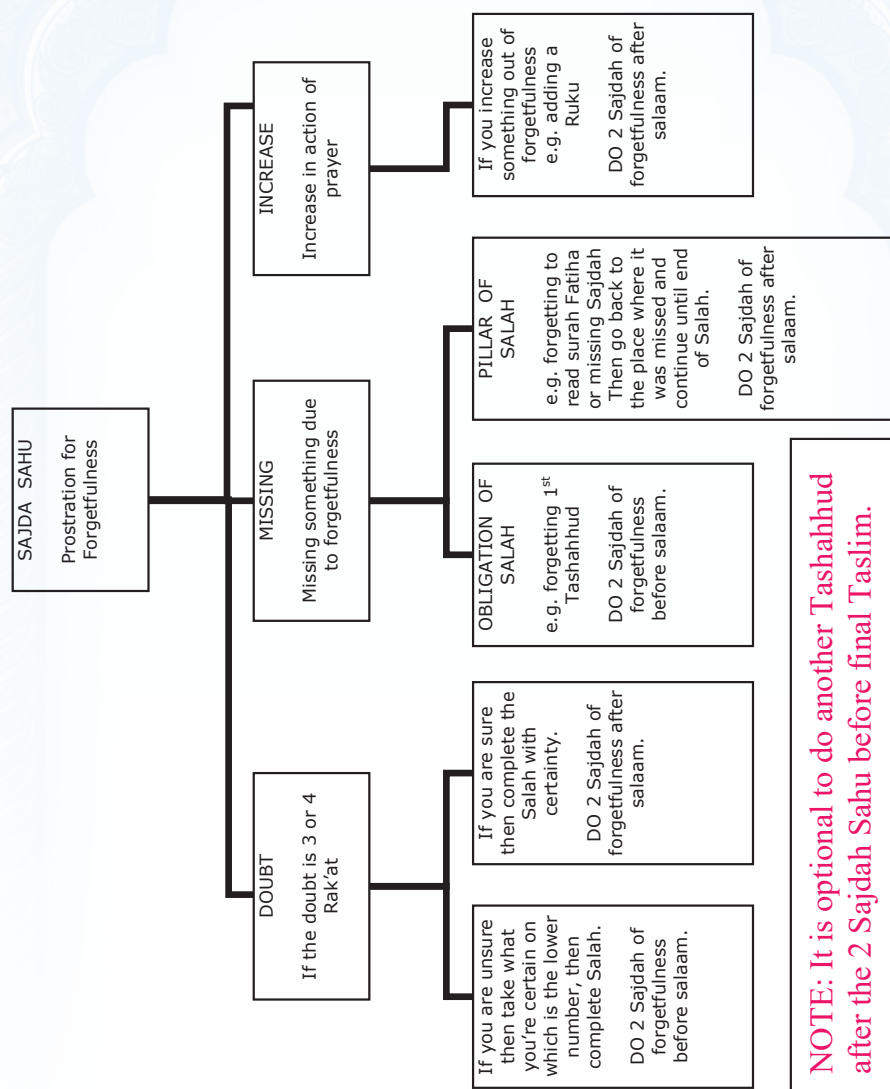
(A summary of Islamic Jurisprudence, Salih al-Fawzan)

NOTE: The Waajibaat are different in that if left off unintentionally (out of forgetfulness), Sajda Sahu at the end make up for it. (Please see next page)

Sajda Sahu

Prostration for forgetfulness

During the prayer, if you make a mistake in any action or forget an action or have any doubt in the prayer then this can be rectified by one of the following three situations shown on the chart below.



Five Times Salāh At A Glance

Fard & Sunnah Prayers

Fard (obligatory) prayers are those that a Muslim must pray. Sunnah (recommended optional) prayers are those which the prophet (ﷺ) use to pray before or after the obligatory prayers.

Prayer times

The five daily prayer times are specified during the day and night and they consist of units of prayer or Rak'at (plural of Rak'ah).

Waq't Time of Prayer	Sunnah Rak'at before Fard	Fard Rak'at	Sunnah Rak'at after Fard	Witr Rak'at
Fajr Before Dawn	2	2		
Dhuhr After Midday	4	4	2	
Asr Late Afternoon	4	4		
Maghrib After Sunset	2	3	2	
Ishaa Night	2	4	2	1, 3, 5...
Total Obligatory (Fard) units = 17 Rak'at				

NOTE: There are other optional (Nafl) prayers beyond that which is stated above, which are also permissible. The Witr prayer is prayed in odd numbers 1,3,5,7 etc. See chapter on Witr prayer.

Adhān & Iqāmah (Call To Prayer)

Adhān

Adhān is instituted to call people to Salāh. When two or more people wish to pray an obligatory Salāh, Adhān is called aloud.

(Abu Dāwūd No. 500: Sahih)

The pharaes of the Adhān are:

<p>Allaahu Akbar (x 4) Allāh is the Most Great.</p>	<p>اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ</p>
<p>Ash-hadu an-laa ilaaha il-lallaah (x 2) I testify that none has the right to be worshipped except Allāh.</p>	<p>اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ</p>
<p>Ash-hadu anna Muhammadan rasoolullaah (x 2) I testify that Muhammad is the Messenger of Allāh.</p>	<p>اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ</p>
<p>Hayya 'alas-salaah (x 2) Come to the prayer.</p>	<p>حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ</p>
<p>Hayya 'alal-falaah (x 2) Come to the success.</p>	<p>حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ</p>
<p>Allaahu Akbar (x 2) Allāh is the Most Great.</p>	<p>اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ</p>
<p>Laa ilaaha il-lallaah (x 1) None has the right to be worshipped except Allāh.</p>	<p>لَا اِلَهَ اِلَّا اللّٰهُ</p>

Responding to Adhān

The Prophet (ﷺ):

When you hear the muezzin, say what he says.

(Al-Bukhārī No. 611)

Therefore, it is recommended that a person listens and pauses doing anything while the Adhān is called. However, if a person is praying, eating or doing something that requires urgent attention/action he may carry on with that.

While the Adhān is being called, it is recommended Sunnah for the listener to respond to the Adhān by repeating what he hears except for when the caller (Muazzin) says:

Hayya ‘alas-salaah and Hayya ‘alal-falaah

Say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Laa hawla wa laa quwwata illaah billaah

There is no power and no might but by Allāh.

(Abu Dāwūd No. 500: Sahih)

Only for the Fajr prayer after ‘Hayya ‘alaal-falaah’ add this phrase also.

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

As-salaatu khayruminan-nawm (x 2)

The prayer is better than sleep, the prayer is better than sleep.

(Abu Dāwūd No. 500: Sahih)

Adhān Duā

The following Duās are to be read after the Adhān by both the caller and listener.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلٰى اِبْرَاهِيْمَ وَ عَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ
اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلٰى اِبْرَاهِيْمَ وَ عَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ

Allaahumma salli ‘alaa Muhammad wa ‘alaa aali Muhammad kama sallayta ‘alaa Ibraaheem wa ‘alaa aali Ibraaheem innaka hameedum-majeed Allaahumma baarik ‘alaa Muhammad wa ‘alaa aali Muhammad kama baarakta ‘alaa Ibraaheem wa ‘alaa aali Ibraaheem innaka hameedum-majeed

O Allāh bestow Your favour on Muhammad and on the family of Muhammad as You have bestowed Your favour on Ibrahim and on the family of Ibrahim, You are Praiseworthy, Most Glorious. O Allāh, bless Muhammad and the family of Muhammad as You have blessed Ibrahim and the family of Ibrahim, You are Praiseworthy, Most Glorious.

(Al-Bukhārī No. 3370)

اَللّٰهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ اٰتِ مُحَمَّدًا
اَلْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مِّمُّودًا الَّذِي وَعَدْتَهُ

Allaahumma Rabba-haadhihid-da-‘watit-taammati wassalaatil-qaa’imati aati Muhammada-nil-waseelata wal-fadeelata wab’ath-hu maqaamam-mahmooda-nil-ladhee wa’adtah

O Allāh! The Lord of this perfect call and the Salāh to be established, grant Muhammad the Wasilah (intercession) and eminence, and raise him to the praiseworthy position which You promised him.

(Al-Bukhārī No. 614)

Iqāmah (call to stand for prayer)

The Iqāmah is called out to declare that the Salāh is about to begin. It is similar to the Adhān but differs slightly in that some phrases are recited once or twice.

(Al-Bukhārī No.607)

The phrases of the Iqāmah are:

Allaahu Akbar (x 2) Allāh is the Most Great.	اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
Ash-hadu an-laa ilaaha il-lallaah (x 1) I testify that none has the right to be worshipped except Allāh.	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
Ash-hadu anna Muhammadan rasoolullaah (x 1) I testify that Muhammad is the Messenger of Allāh.	أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
Hayya 'alas-salaah (x 1) come to the prayer.	حَيَّ عَلَى الصَّلَاةِ
Hayya 'alal-falaah (x 1) Come to the success.	حَيَّ عَلَى الْفَلَاحِ
Qad qaamitis-salaah (x 2) The prayer is to begin.	قَدْ قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ
Allaahu Akbar (x 2) Allāh is the Most Great.	اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
Laa ilaaha il-lallaah (x 1) None has the right to be worshipped except Allāh.	لَا إِلَهَ إِلَّا اللَّهُ

Praying In Jamā'ah (Congregation)

To pray together (in congregation), a minimum of two people is required.

When two people are praying together, the Imām (person leading the prayer) stands on the left and the other person should stand on the right side of the Imām while:

- closing the gaps
- standing together on the same row.

(Abu Dāwūd No. 666: Sahih)



If more than two people are in a Jamā'ah, then the Imām stands in front of the people being lead in prayer.

Anyone joining the Jamā'ah late will join the rows from the right side from the rows in front first, and then the left side to complete the rows.



Straightening the rows

When praying together in Jamā'ah, the lines behind the Imām must be straight. All the people must stand next to each other, shoulder to shoulder, and then join up the feet by aligning the heels according to the instruction of the prophet (ﷺ).

(Abu Dāwūd No. 972: Sahih)

The prophet (ﷺ) said :

The perfection of the rows is from the perfection of Salāh.

(Abu Dāwūd No. 668: Sahih)



Joining the Jamā'ah

If only two people are praying, you can join the Jamā'ah in progress by simply tapping on the shoulder of the person being led to move back or tap the Imām to move forward. The other people joining later can be led, lined up, behind the Imam. It is very important to follow the Imām in his actions in the prayer and not race ahead of him.

The Imām will recite loudly in Fajr, Maghrib and Isha Salāh in the first two Rak'ah and quietly in Dhuhr and Asr Salāh in all the Rak'ah. The followers should only recite silently behind the Imām in all the Salāh.



NOTE: It is obligatory to recite Sūrah al-Fātihah in every Rak'ah. The Imām and his followers both have to recite it in quiet prayers and in the loud prayers its optional for the people being led.

Making up missed prayer while joining the Jamā'ah

It is recommended for the one who is late for the prayer in the congregation (Jamā'ah) to come to the mosque in a calm and dignified manner. He should understand that whatever he catches up with of the prayer with the Imām is regarded as the start of his prayer. So if the one who is late for the prayer catches up with the Imām in the second Rak'ah of Maghrib prayer – for example – this Rak'ah is regarded as the second Rak'ah for the Imām and the first Rak'ah for him.

(At-Tirmidhī No. 326: Sahih)

If the one who is late for the prayer comes when the Imām is bowing, then to be on the safe side he should say Takbeer twice: the first one for Takbeerat al-Ihram, and the second one for the Takbeer of bowing while in standing position.

If one says Takbeerat al-Ihram while bowing that is not acceptable. If one says Takbeerat al-Ihram only while standing, then bows without saying the Takbeer for bowing, that is acceptable.

If the worshipper joins the prayer when the Imām is bowing, this Rak'ah will count as valid, even if he does not say the Tasbeeh (Subhaana-Rabbiyyal-'Adheem) until after the Imām has stood up.

It is permissible for the one who is late for the prayer to pray behind the row on his own if he cannot find space in the row in front of him.

If the one who is late for the prayer comes after the final Rukū', then it is still better for him to join the Imām, and not look for another congregation.

In order to be on the safe side, the one who was late for the prayer should not stand up to make up what he missed of the prayer until after the Imām has finished saying the second Taslīm.

Women joining the Jamā'ah

Women can join the Jamā'ah by simply praying behind the Imām or line up with the rows of women behind the rows of men who are behind the Imām.

(An-Nasāi No. 805: Sahih)

It is permissible for the women to pray in a segregated area or another room or behind a partition.

If the Imām makes a mistake in prayer, then the men will alert the Imām by saying: "Subhaan-Allaah!". The women are advised not to say anything but clap only.



NOTE: The best rows for the men are the front rows; the best rows for the women are the back rows.

Women leading the Jamā'ah

Women can also lead other women in prayer. In the case of women leading the prayer, she stays in the middle of the row as other women join her from the right side and then from either side.

In Jamā'ah, the line with the Imām and the rows behind must be straight. All the people must stand next to each other shoulder to shoulder and join up the feet by aligning the heels.

It is very important to follow the Imām in their actions in the prayer and not to race ahead before them.



NOTE: Normally, men lead women in prayer and women can lead other women, but women cannot lead men in prayer.

Other Prayers

Salāh al-Witr (Last prayer of the night)

This is a Sunnah Mu'akkadah Salāh (emphasised Sunnah). The number of Rak'ah in this Salāh has to be an odd number, and it is performed after the 'Isha' Salāh.

There are different ways of praying Witr. If you are praying three Rak'ah Witr, it can be performed by first performing two Rak'ah and finish with Taslīm. After that perform one extra Rak'ah on its own. Also, it is permissible to pray three Rak'ah together with one Tashahhud at the end.

Praying the last Rak'ah of Witr on its own:

1. Have the intention and stand as in normal prayer. Raise your hands and say 'Allaahu Akbar' and fold your hands as you do in normal Salāh. Then recite Sūrah al-Fātihah and recite another small Sūrah.
2. Say 'Allaahu Akbar' again and go to Rukū' then say 'Sami- 'Allaahu liman hamidah' and stand straight as in normal prayer.
3. Raise your hands facing towards you and read the Witr Duā 'Qunut' next page.
4. Say 'Allaahu Akbar' and go to Sajdah as in normal prayer and then sit for final Tashahhud. Then finish Witr by doing 'Taslīm', 'As-salaamu-alaykum' to the right and then to the left.

(Muslim No. 765)

NOTE: The Witr prayer is normally the last optional prayer of the night and it is recommended to delay it as much as possible without burden.

Witr Duā (Qunut)

Qunut: Qunut is a Duā read before or after the Rukū' and before the Sajdah of the last Rak'ah of the Witr Salāh.

اَللّٰهُمَّ اهْدِنِيْ فَيَمِّنْ هَدَيْتَ وَعَافِنِيْ فَيَمِّنْ عَافَيْتَ
وَتَوَلَّيْنِيْ فَيَمِّنْ تَوَلَّيْتَ وَبَارِكْ لِيْ فَيَمَّا اَعْطَيْتَ
وَقِنِيْ شَرَّ مَا قَضَيْتَ اِنَّكَ تَقْضِيْ وَلَا يُقْضٰى عَلَيْكَ
اِنَّهُ لَا يَذِلُّ مَنْ وَّالَيْتَ وَلَا يَعْزُّ مَنْ عَادَيْتَ
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ وَصَلَّى اللّٰهُ عَلَى النَّبِيِّ

Allaahum-mahdinee fee man hadayt, wa 'aafinee fee man 'aafayt wa tawal-lanee fee man tawal-layt wa baarik lee fee maa a'tayt wa qinee shar-ra maa qadayt fa innaka taqdee wa laa yuqdaaa 'alayk innahu laa yadhillu man waalayt wa laa ya'izzu man 'aadayt tabaarakta rabbanaa wa ta'aalayt (wa sallallaahu 'alan-nabiyy)

O Allāh, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, be an ally to me along with those whom You are an ally to and bless for me that which You have bestowed, protect me from the evil You have decreed. Indeed, You decree and none can decree over You. For surely, he whom you show allegiance to is never abased and he whom You take as an enemy is never honoured and mighty. O our Lord, Blessed and Exalted are You.

(Abu Dāwūd No. 1425: Sahih)

Alternatively you may also read the following Duā:

اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ وَ اِلَيْكَ
نَسْعٰى وَنَخْشٰى نَرْجُو رَحْمَتَكَ وَنَخْشٰى عَذَابَكَ اِنَّ
عَذَابَكَ بِالْكَافِرِيْنَ مُلْحَقٌ
اَللّٰهُمَّ اِنَّا نَسْتَغِيْثُكَ وَنَسْتَغْفِرُكَ وَنُثْنِيْ عَلَيْكَ
الْخَيْرَ وَلَا نَكْفُرُكَ وَنُؤْمِنُ بِكَ وَنَخْضَعُ لَكَ
وَنَخْلَعُ مِنْ يَّكَفُرُكَ

Allaahumma iy-yaaka na'bud, wa laka nu-ṣal-lee wa nas-jud
wa 'ilayka nas'aa wa naḥfid narjoo raḥmataka wanakhshaa
'adhaabaka inna 'adhaabaka bil-kaafireena mulḥaq

Allaahumma innaa nas-ta'eenuka wa nas-tagh-firuka wa
nuthnee 'alaykal-khayr wa laa nakfuruka wa nu'minu bika
wa nakhḍa'-u laka wanakhla'-u man-yakfuruk

O Allāh, it is You we worship, and unto You we pray and prostrate, and towards You we hasten and You we serve, we hope for Your mercy and fear Your punishment, verily Your punishment will fall upon the disbelievers.

O Allāh, we seek Your aid and ask Your pardon, we praise You with all good and do not disbelieve in You. We believe in You and submit unto You, and we disown and reject those who disbelieve in You.

(Ibn Khuzaimah No. 1100, Al-Bayhaqi: Sahih)

Salāh al-Jumu'ah (Friday Prayer)

Friday Salāh is obligatory for every Muslim male, except for those who have a valid excuse.

The Friday Salāh is composed of a sermon (Khutbah), and two-Rak'ah Salāh. You must listen to the khutbah attentively. Talking during the khutbah is forbidden. After the sermon, the Imām leads the congregation in two- Rak'ah Salāh in which the Qur'ān is recited aloud.

(An-Nasāi No. 1440: Sahih)

After the Salāh two or more Rak'ah of supererogatory Salāh can be performed. However, it is desirable to do it at home.

Below are some highly recommended Sunnah actions that one is required to do on Fridays.

ETIQUETTES & SUNNAHS OF FRIDAY



Salāh al-Eid (Eid Prayer)

Eid Salāh is like Jumu'ah Salāh. It is composed of a sermon and two-Rak'ah, unlike Jumu'ah Salāh, the sermon is given after the Eid Salāh. There are additional Takbeers – seven in the first Rak'ah and five in the second Rak'ah (before Sūrah al-Fātihah is recited) to make it twelve altogether.

(Ibn Mājah No. 1280: Hasan)

There are two Eid prayers in a year, Eid al-Fitr after the fasting month of Ramadhān and Eid al-Adha in the month of Hajj (pilgrimage). There is no Nafl Salāh before or after the Eid Salāh. There is no Adhān or Iqāmah either.

If possible, Eid Salāh should be performed in an open space, in the morning, after the sun has visually risen in the sky. It is desirable to make a Ghusl (ritual bath), put on new and clean clothes, and wear perfume.

It is Sunnah to go for the Eid Salāh by one route and return by another. On the way to the place of prayer, words of praise and glorification of Allāh should be recited also.



Takbeer for days of Eid

It is recommended to say the following praises from the eve of Eid al-Fitr and Eid al-Adha night to the following days of Eid. It is also recommended to say these praises after all the obligatory prayers during the days of Eid al-Adha (yawm al-Tashreek).

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَا اِلٰهَ اِلَّا اللّٰهُ
وَاللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ

Allaahu Akbar Allaahu Akbar Laa ilaaha il-lallaah
Allaahu Akbar Allaahu Akbar wa lil-laahil hamd

Allāh is the Most Great, Allāh is the Most Great,
None has the right to be worshipped except Allāh.
Allāh is the Most Great, Allāh is the Most Great,
And for Allāh is all praise.

You can also say the following on the days of Eid.

اَللّٰهُ اَكْبَرُ كَبِيْرًا وَالْحَمْدُ لِلّٰهِ كَثِيْرًا
وَسُبْحَانَ اللّٰهِ بُكْرَةً وَّاَصِيْلًا

Allaahu Akbaru kabeera wa alhamdu Lil-laahi katheera
wa subhaan-Allaahi bukratan wa aseelaa

Allāh is most great, much praise be to Allāh and glory
be to Allāh at the beginning and end of the day, and
there is no power and no strength except with Allāh.

Salāh al-Janazah (Funeral Prayer)

Funeral Salāh is Fard Kifayah – meaning a collective obligation for the community as a whole. If a few people perform it, the rest of the community will be free from this obligation. If no one does it, then the whole community will be held accountable for it.

Since it is a Salāh, all the conditions of the normal Salāh apply to it. However, the funeral Salāh does not have Rukū' or Sujud. It mainly consists of Duā for the deceased person.

The body of the deceased should be placed in front. The Imām will stand facing the body laid in front of him, aligning himself with the head of the body if the deceased person is a man or the middle of the body if the deceased person is a woman.



NOTE: There are no Adhān or Iqāmah for the funeral prayer.

How to perform the funeral Salāh

The messenger of Allāh (ﷺ) said:

إِذَا صَلَّيْتُمْ عَلَى الْمَيِّتِ فَأَخْلِسُوا لَهُ الدُّعَاءَ

Idha sallaytum 'alal-mayyiti fa-akhlisoo lahu-addu'aa

If you offer the funeral prayer for a deceased person, supplicate to Allāh sincerely for him.

(Abu Dāwūd No. 3199: Hasan)

The funeral prayer consists of four Takbeers, (Allaahu Akbar). It is prayed while standing only facing the Qiblah.

(Al-Bukhārī No. 3879)

1. Have the intention and stand as in normal prayer.
2. Raise your hands to the shoulders or to the ears, say 'Allaahu Akbar' and fold your hands as you do in normal Salāh. Then recite Sūrah al-Fātihah.
3. Say 'Allaahu Akbar' again and invoke the blessing of Allāh on the Prophet (ﷺ), that is what you read at the end of a normal Salāh, (Darood Ibrahim: 'Allaah-humma Salli'alaa Muhammad'...).
4. Say 'Allaahu Akbar' for the third time and read the Janazah Duā of the deceased, (Duā for the Mayyit (see next page)).
5. Say 'Allaahu Akbar' for the fourth time and do 'Taslīm', saying 'As-salaamu-alaykum' to the right and then to the left.

NOTE: The funeral prayer is prayed standing up only. There are no Rukū' or Sajdah.

Janazah Duā for Mayyit (prayer for the deceased)

After the 3rd Takbeer (Allaahu Akbar) say the following Duā:

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا
وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا
اَللّٰهُمَّ مَنْ اَحْيَيْتَهُ مِنَّا فَاحْيِهِ عَلَى الْاِسْلَامِ
وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْاِيْمَانِ
اَللّٰهُمَّ لَا تَحْرِمْنَا اَجْرَهُ وَلَا تُضِلَّنَا بَعْدَهُ

Allaahum-maghfir li ḥayyinaa wa mayyitinaa wa shaahidinaa
wa ghaa'ibinaa wa ṣagheerinaa wa kabeerinaa wa
dhakarinaa wa unthaanaa Allaahumma man aḥyaytahu
minnaa fa-aḥyihee 'alaal-islam wa man tawaffaytahuoo
minnaa fa tawaffahoo 'alaal-'eemaan Allaahumma laa
taḥrimnaa ajrahoo wa laa tuḍillanaa ba'da

O Allāh forgive, our living and our dead, those present and those absent, our young and our old, our males and our females. O Allāh, whom amongst us You keep alive, then let such a life be upon Islām, and whom amongst us You take unto Yourself, then let such a death be upon faith. O Allāh, do not deprive us of his reward and do not let us stray, after him.

(Abu Dāwūd No. 3201: Sahih, Ibn Mājah No.1498 : Hasan)

NOTE: There are other authentic Duās that a person may read after the 3rd Takbeer, depending on whether the deceased is a man, woman or a child.

You may also read the following Duā:

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَأَكْرِمْ نُزُلَهُ
وَوَسِّعْ مَدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهِ مِنَ
الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ

Allaahum-maghfir lahu warhamhu wa 'afihi wa'fu 'anhu wa
akrim nuzulahu wa wassi' mudkhalahu waghsilhu bil-maa'i
wath-thalji wal-baradi wa naqqihi min-al-khataya kama
ynaqqath-thawb al-abyada min-ad-danas

O Allāh, forgive him and have mercy on him, keep him safe
and sound and forgive him, honour the place where he
settles and make his entrance wide; wash him with water
and snow and hail, and cleanse him of sin as a white garment
is cleansed of dirt.

(Muslim No. 963, An-Nasāi 62: Sahih)

The following Duā can be read for a child:

اللَّهُمَّ اجْعَلْهُ لَنَا سَلَفًا وَفَرَطًا وَذُخْرًا وَأَجْرًا

Allaahummaj-'alhu lanaa salafan wa faratan wa dhukhran
wa ajran

O Allāh, make him for us a righteous deed which has gone
before us, a recompense gone ahead, a treasure and a
reward.

(Al-Bukhārī, Kitābul-Jana'iz)

To finish, say 'Allaahu Akbar' for the fourth time and do 'Taslīm', saying
'As-salaamu-alaykum' to the right and then to the left as described in
the instructions previously mentioned.

Final Advice

Dear Student,

All perfect and complete praise with love and veneration is exclusive to Allāh, the Lord of the worlds and may the praise in the most noble of gatherings and His peace descend upon the final Messenger Muhammad (ﷺ).

We are reminded, in the Qur'ān, of the one thing that we cannot escape, that is death. All of us will die one day, and the only things that will count before Allāh are our good deeds with sincere intention.

Allāh says:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

Kullu nafsin dhaa-ikatul maut

Every soul will taste death.

(Āl-Imran 3:185)

With this fact assured, we should strive to keep up our obligations; praying five times a day for a Muslim is one of the obligations.

You should also keep in mind that the first thing we will be asked about on the Day of Judgment is about our Salāh. If our Salāh is good then what follows will be good and if our Salāh is missing then we will have to answer to Allāh for our mistakes.

May Allāh guide us always closer to the truth, and all success is from Allāh alone. We ask Allāh to forgive us for our mistakes and give us success in this life and the next, Aameen.

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Note: Most of the references used in this book are taken from on-line resources especially www.duas.com and www.sunnah.com.

Notes



إِنَّ السَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

This book is designed primarily for the learners and students of Qur'an Schools / Madrasah. Nevertheless, it will also benefit Reverts (new Muslims) and any Muslim to aid them to learn the Fiqh of Salāh in a simple, summarised and authentic manner according to the Sunnah of the Prophet (ﷺ).

**Surely,
Salāh keeps
one away
from shameful
and evil deeds**

(Al-Qur'ān 29:45)

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