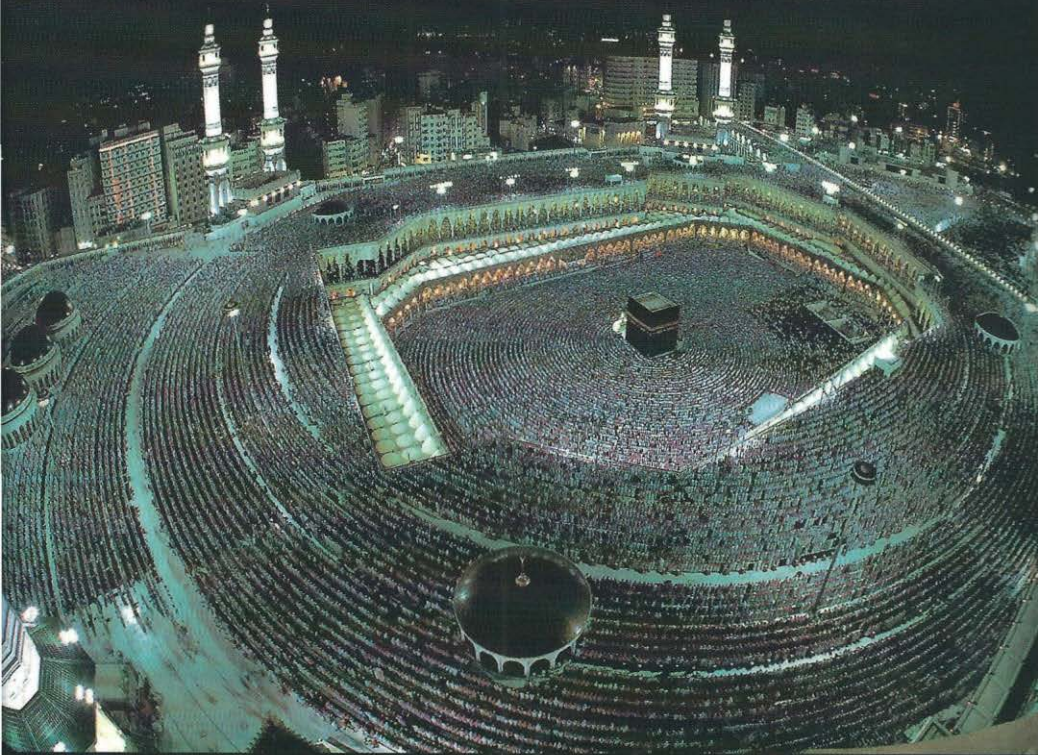


7<sup>th</sup> Edition

Make

Wudu & Salah

*like the Prophet*



By

*Muhammad S. Adly*

A simple *step by step* illustrative guide

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Make  
*Wudu & Salah*  
Like  
The Prophet ﷺ  
7<sup>th</sup> Edition

Shaykh Muhammad S. Adly  
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# Make Wudu and Salah Like the Prophet

by Shaykh Muhammad S Adly

Director of the Islamic Center of Columbia, USA

7<sup>th</sup> Edition, 1434 AH/2013 CE

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## Introduction

All praise is due to Allāh alone. May His peace and blessings be upon His Messenger and slave, Prophet Muhammad ﷺ, as well as his family and companions, *Aāmīn*.

The objective of this booklet is to explain how the Prophet Muhammad ﷺ used to perform his *wuḍū* (ablution) and *ṣalāh* (prayers), which are required of all Muslims, five times a day. We would like to demonstrate this to every male and female Muslim so that they may strive to use the Prophet's manner as a model for performing their *ṣalāh*. It was narrated by Imam Al-Bukhari that the Prophet Muhammad ﷺ said: "*Perform your ṣalāh in the same manner as you have seen me doing.*"

Therefore, we will explain the Prophet's manner of ablution and prayer, Insha Allāh.

To assist the reader, the Arabic words and passages have been transliterated and translated into English. The notations used for transliteration, and the pronunciation guide has been included at the end of this book. Though this booklet may assist you with both pronunciation and prayer positions, there is no true substitute for a teacher. Therefore, we advise you to have your recitation checked by a teacher of the Qur'an at the first available opportunity.

May Allāh bless you in your efforts to perfect your *ṣalāh*.  
*Aāmīn*.

Muhammad S. Adly

Allāh, The Almighty, said - which means:

*"O you who believe! When you intend to offer prayer, wash your faces and your hands (forearms) up to the elbows, rub your heads, and wash your feet up to the ankles. If you are in a state of Janaba, purify yourself (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with women (i.e. sexual intercourse) and you find no water, then perform Tayammum (dry ablution) with clean earth and rub therewith your faces and hands. Allāh does not want to place you in difficulty, but He wants to purify you, and to complete His favor on you that you may be thankful." [Qur'an 5:6]*

Abu Hurairah (may Allāh be pleased with him) reported that the Messenger of Allāh said: *"When a Muslim servant or a believer makes ablution and then washes his face, every sin to which he turned to look with his two eyes goes out of his face with the water, or with the last drop of water. Then, when he washes his hands, every sin which his two hands have wrought, goes out of his hands with the water, or with the last drop of water. When he washes his feet, every sin which his two feet have walked to, goes out with the water or with the last drop of water, so much so that he comes out pure from all sins."* [Muslim]

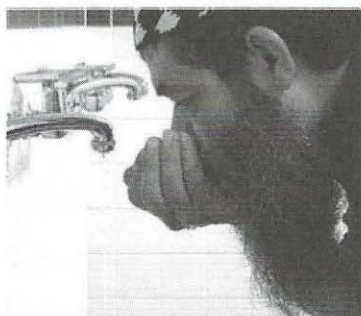
## Wuḍu (Ablution)

In preparation for the prayer, the worshiper must perform *wuḍu* (ablution). Without *wuḍu*, the prayer is invalid and will not be accepted. To perform the complete ablution in accordance with the method of our beloved Prophet ﷺ, it is necessary to make the *niyyah*. The *niyyah* is a firm intention. The worshiper should intend that the *wuḍu* being performed is for the purpose of preparation for the prayer. *Niyyah* should be made in the heart, because it is an action of the heart and not of the tongue. *Niyyah* by words was not approved by Prophet Muhammad ﷺ. Performing *wuḍu* involves several actions. It is recommended to repeat these actions three times, however doing them once or twice will also suffice. After the *niyyah*, begin the *wuḍu* by saying,

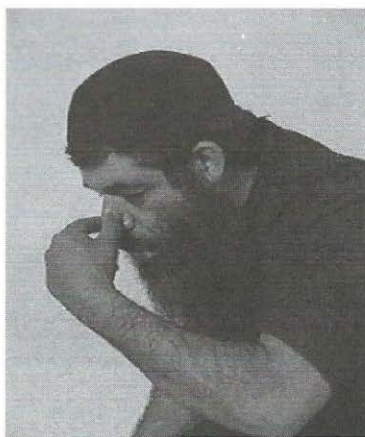
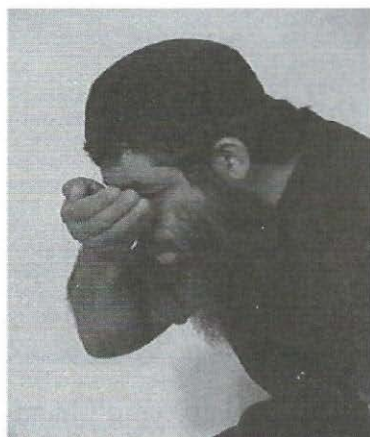
1. بِسْمِ اللّٰهِ

“bis-millāh”

“In the Name of Allāh”



2. Wash both hands up to the wrist thrice, making sure that no part of the hands are left dry. Start with the right hand, and then wash the left hand.
3. Rinse your mouth three times by taking water into your mouth with the right hand.

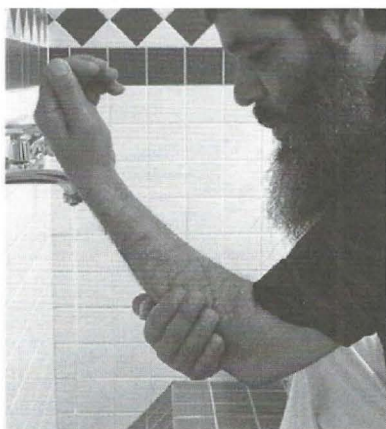


4. Clean the nose by taking water in your right palm, sniffing it into your nose, and then blow the water out using your left hand. A portion of the same handful of water used to clean the mouth can also be used to draw (or sniff) water into the nostrils.



5. Wash your face three times, from ear to ear and forehead to chin; making sure that no part of the face is left dry.

Men must take a handful of water with the right hand and rub it beneath the chin, and also pass the fingers through the beard.

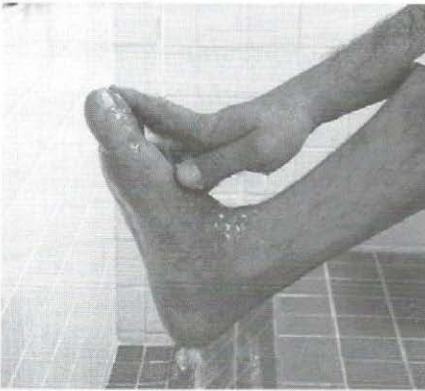


6. Wash your right forearm thrice, from the tip of your fingers up to and including the elbow. Make sure that no part is left dry. Then wash your left forearm in the same manner.

7. Next, wet your hands and wipe over your head. Begin with the forehead and continue wiping down up to the end of the hairline on the neck. Then bring your hands back to the forehead.



8. With the same water, simultaneously wipe both ears by slightly inserting the wet tips of the index fingers into them. Then with the index fingers wipe the folds of the ears. Lastly, wipe the back of the ear lobes with the thumbs - from bottom to top.



9. Finally, wash the feet up to the ankles thrice, beginning with the right foot. Make sure that no part of the foot is left dry, especially between the toes, and the back of the heels.

This completes the *wuḍu*.

After finishing the *wuḍu*, it is recommended to say the following *duā*:

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

*"ash-ha-du allā i-lā-ha illa-llāh, wah-da-hu lā sha-rī-ka-  
lah, wa ash-ha-du anna mu-hamma-dan āb-du-hu  
wa ra-sū-luh."*

*"I testify that there is no deity worthy of worship except Allāh alone, with no partner besides Him, and I testify that Muhammad ﷺ is His slave and messenger." [Muslim]*

## Prerequisites of **Ŝalāh** (Prayer):

It is necessary to take certain aspects into consideration before making *ŝalāh*.

**Time:** Make sure that you are praying during the correct time period.

**Clothing:** Certain body parts have to be covered. A man must be covered from the shoulders to the knees. A woman must be covered from head to toe with the exception of her face and hands. This cover must not be see-through and it must be loose.

**Place:** The place where the prayer is performed must be free of all impurities.

**Purity:** The clothes that are worn, as well as the body, must be free of all impurities (for example: urine and feces).

\* Everything from this point on applies to both men and women.

### **Step 1:**

Face the *qiblah* by turning towards the *Kaābah*, the sacred house in *Makkah*. Stand with the feet shoulder width apart. Facing the *qiblah* is a necessary condition for every *ṣalah*.

### **Step 2:**

Have a *sutra* (partition) in front. A *Sutra* can be any inanimate object approximately one foot high.

### **Step 3:**

Have the intention in the heart to perform the prayer, whether it is a *Farḍ* (obligatory) prayer such as *Ẓuhr*, *ʿĀṣr* or *ʾIshā*, or a *sunnah/nafl* (optional) prayer. The presence of the intention (*niyyah*) in the heart is necessary prior to the *ṣalah*.

**Step 4:** Raise both hands to the level of the shoulders or up to the ear lobes, while pronouncing the “*Tak-bī-ra-tul ih-rām*” which is to say:

اللَّهُ أَكْبَرُ

“*Allā-hu ak-bar*”

“*Allāh is the Greatest*”

while looking downwards to the place where the forehead will touch the ground (when making prostration). From this point on, and until the end of the *ṣalah*, it is prohibited to engage in any activity other than the prayer, except responding to an emergency.



**Step 5:** Place the right hand over the back of the left hand and wrist, and position them both on the chest.

It is recommended to recite the Opening Supplication (*Du-āa ul is-tif-tāh*) as follows:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ

وَتَبَارَكَ اسْمُكَ

وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

“*Sub-hā-na kallā-humma wa bi-hām-di-ka wa ta-bā-ra-kas-mu-ka wa ta-ā-la jaddu-ka wa lā i-lā-ha ghay-ruk*”

“*Praise and glory is to Allāh. Blessed is your Name, Exalted is your Majesty and Glory.*

*There is no true God but You.*”



After reciting the opening supplication, say:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

“A-ūū-dhu billā-hi mi-nashshay-tā-nirra-jīm”

“I seek refuge with Allāh from Satan the accursed.”

**Step 6:** Recite the *Fātihah* (The opening *sūrah* of the Glorious Qur'an). Prophet Muhammad ﷺ said: *Ṣalāh* without reciting the *Fātihah* is invalid. [Agreed upon]

The *Fātihah* is as follows:



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ②

الرَّحْمَنِ الرَّحِيمِ ③ مَلِكِ يَوْمِ الدِّينِ ④

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤

الصِّرَاطَ الْمُسْتَقِيمَ ⑥ صِرَاطَ الَّذِينَ أَنْعَمْتَ

عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

وَلَا الضَّالِّينَ ⑦

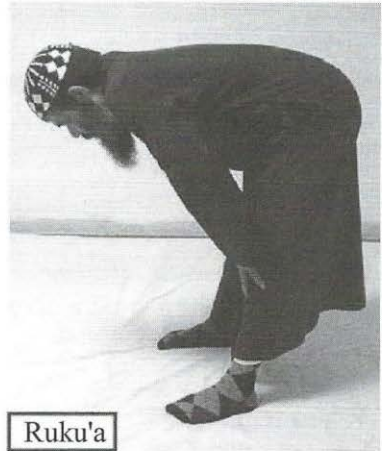
*Bis-millā hirrah-mā nirra-hīm. Al ḥam-du lillā-hi rabbil āa-la-mīn. Arrah-mā nirra-hīm. Mā-li-ki yaww-middīn. Iyyā -ka naā-bu-du wa iyyā-ka nas-ta-īn. Ih-di-naṣṣi-rā-tal mus-ta-qīm. Ṣi-rā-talla-dhī-na an-ām-ta ā-lay-him ghay-ril magh-dū-bi ā-lay-him wa-laddāallīn.*

*"In the Name of Allāh, the Most Beneficent, the Most Compassionate. Praise be to Allāh, the Master of the Worlds. The Most Beneficent, the Most Compassionate. Ruler of the Day of Recompense. You we worship, and You we ask for help. Direct us to the straight way. The way of those on whom You have bestowed Your favors, not of those who earn Your wrath nor of those who have gone astray."*

Upon finishing the recitation of the *Fātiḥah* say "*Aā-mīn*". The *Aā-mīn* is to be said aloud in prayers where the recitation is made aloud. In prayers where the recitation is done inaudibly, then the *Aā-mīn* is said inaudibly. To be in agreement with the traditions of the Prophet ﷺ, it is desirable to recite after *Fātiḥah* a few additional verses from the Qur'an. (see pages 29 to 35)

**Step 7:** Say "*Allā-hu ak-bar*," while raising both hands up to the level of the shoulders or ears (see fig. 3 pg. 27).

**Step 8:** Then bow down in *rukūa*, maintaining the head and back at a horizontal level, while placing the hands, with fingers spread apart, on the knees. During this time the eyes should be looking at the place of prostration. The worshipper should be in a serene and tranquil state while bowing and recite:



Ruku'a

سُبْحَانَ رَبِّيَ الْعَظِيمِ

*"Sub-hā-na rabbi-yal ā-ẓīm"*  
(three times)

*"Glory is to my Lord, the Almighty."*

**Step 9:** Rise up from bowing while raising the hands to the shoulders or ears, and say while rising up:

سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ

*“Sa-mi āllā-hu li-man  
hā-mi-dah”*

*“Allāh listens to him who praises  
Him.”*

While in the standing position, say:

رَبَّنَا وَ لَكَ الْحَمْدُ

*“Rabba-nā wa la-kal-hāmd”*

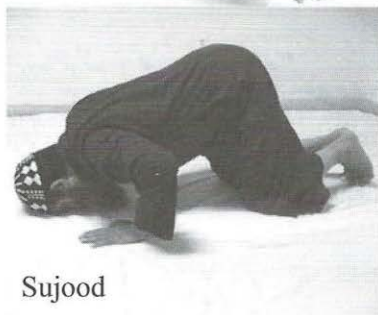
*“Our Lord, praise is for You  
only.”*

**Step 10:** Say: *“Allā-hu ak-bar”*, and then make *sajdah* (prostration).

When making *sajdah*, the hands must rest on the ground first, followed by the knees. The fingers and toes should be pointing towards the *qiblah* (towards *Makkah*). The arms should be spread out, and fingers close



Qiyaam



Sujood



together and not separated. When in *Sajdah*, (prostration), seven parts of the body must touch the ground: the forehead and nose, palms of both hands, both the knees, and the bottom of the toes of both feet.



Then say the following three times:

سُبْحَانَ رَبِّيَ الْأَعْلَى

“*Sub-hā-na rabbi-yal aā-lā*”

“*Glorified is my Lord, The Exalted.*”

It is recommended to increase supplication and ask for more from the Lord, because the Prophet ﷺ said: “*As for rukūq (bowing), you should glorify your Lord while performing it; as for sajdah (prostration), you should do your best to supplicate and ask for more from Him, because your supplication during prostration is more likely to be answered.*” [Muslim]

The worshipper should ask Allāh from His bounties. While in prostration, the hands should not be drawn close to the body and the abdomen should not be touching the thighs. The forearms must remain above the ground, because the Prophet ﷺ prohibited putting the forearms on the ground, ordering believers to “*Adjust your prostration, keep straight in it, and stretch not your forearms on the ground as dogs do.*” [Muslim]

**Step 11:** Rise up from prostration to a sitting position while saying “*Allā-hu ak-bar.*” Lay the left foot flat on the ground and sit upon it, and keep the right foot erect. The palms of the hands should be resting on the thighs and knees.

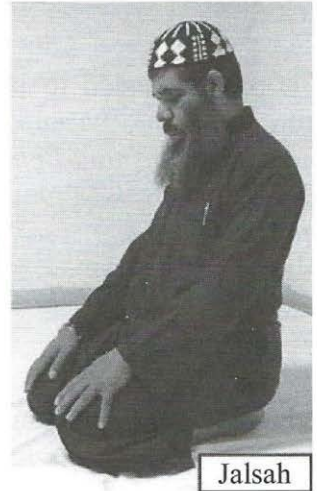
Then say: (3 times)

رَبِّ اغْفِرْ لِي

*"Rabbigh fir-lī"*

*"O my Lord, forgive me."*

Remain at ease during this pause.



Then say "*Allā-hu ak-bar*," and prostrate again, and repeat the actions and the sayings of the first prostration.

**Step 12:** Rise up from the prostration to a sitting position while saying "*Allā-hu ak-bar*." Before standing up for the second *ra-kā-āh*, sit for a brief moment in the manner that is required between the two prostrations. It is recommended to take such a pause.

Move on to the standing position by supporting on the knuckles of your clenched fists (as done when kneading the dough). After standing upright, recite *Sūrat al Fātiḥah* and some other verses of the *Qur-ān*, similar to the way it was in the first *ra-kā-āh*. See figures 10 & 11 on page 27.

If the prayer consists of two *ra-kā-āh*; as in *Jumuāh* (Friday) prayer, *Fajr* prayer and *Īd* (Eid/Feast) prayer, after rising up from the second prostration of the second *ra-kā-āh*, remain sitting.

Sit on the left foot, which is laid down flat. and right foot erect with toes of the right foot pointing towards the *qiblah*. Place the right hand on the right thigh, with all fingers folded into a fist, except for the index finger which should be pointing



forwards towards the *qiblah*. The little finger and the ring finger of the right hand can be closed, while forming a circle with the thumb and middle finger. Place the left hand flat on the left thigh.

It is the Sunnah of the Prophet Muhammad ﷺ to point the index finger out without moving it, as he did this more often. He would sometimes slightly move the finger. While in this sitting position, recite the *ta-shahhud* as follows:

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى  
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ، اللَّهُمَّ بَارِكْ  
عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ  
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

\* This was while the Prophet was alive. After he passed away, the Sahaba used to say "Peace be on the Prophet."

(*assa-lā-mu ā-lanna-biyy*) السلام على النبي

*"Atta-hiyyā-tu lillā-hi wašša-la-wā-tu wattayyi-bā-tu assa-lā  
-mu\* ā-lay-ka ayyu-hanna-biyyu wa raḥ-ma-tullā-hi wa  
ba-ra-kā-tuh. Assa-lā-mu ā-lay-nā wa ā-lā ī-bā-dillā-hiṣṣā-  
li-hīn. Ash-ha-du allā-i-lā-ha illallā-hu waḥ-da-hu lā sha-  
rī-ka la-hu wa ash-ha-du anna mu-ḥamma-dan āb-du-hū  
wa ra-sū-luh".*

*"Allā-humma ṣalli ā-lā mu-ḥammad wa ā-lā āā-li mu-  
ḥammad, ka-mā ṣallay-ta ā-lā ib-rā-hī-ma wa ā-lā āā-li  
ib-rā-hī-ma inna-ka ḥa-mī-dumma-jīd. Allā-humma bā-rik  
ā-lā mu-ḥammad wa ā-lā āā-li mu-ḥammad ka-mā bā-  
rak-ta ā-lā ib-rā-hī-ma wa ā-lā āā-li ib-rā-hī-ma inna-ka  
ḥamī-dumma-jīd".*

*"Greetings, prayers and the good things of life belong to  
Allāh. Peace, mercy and blessing of Allāh be on you, O  
Prophet. May peace be upon us and on the devout slaves of  
Allāh. I testify that there is no true God but Allāh, with no  
partners besides Him, and I testify that Muhammad ﷺ is his  
slave and Messenger."*

*"O Allāh! bless Muhammad ﷺ and his family as you blessed  
Ibrahim and his family. You are the Most Praised, The Most  
Glorious. O Allāh! Bestow your grace on Muhammad ﷺ and  
his family as you bestowed it on Ibrahim and his family. You  
are the Most Praised, The Most Glorious." [Bukhari]*

After reciting the entire *ta-shahhud*, ask Allāh's protection from four evils by saying:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ ، وَمِنْ عَذَابِ الْقَبْرِ ،  
وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ  
الدَّجَالِ

*“Allā-humma innī a-ūū-dhu-bi-ka min ă-dhā-bi ja-hanna-m, wa min ă-dhā-bil qab-ri wa miñ fit-na-til maḥ-yā wal ma-mā-ti wa miñ fit-na-til ma-sī-hiddajjal”*

*"My Lord, I ask your protection from the torment of Hell, and from the torment of the grave, and from the temptations of life and death and from the seduction of the False Messiah."*

*[Abu Dawood]*

End the *ṣalāh* by turning the face to the right, while saying:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

"*Assa-lā-mu ā-lay-kum wa rah-ma-tullāh*"

"Peace and Mercy of Allāh be on you."



Then, turn to the left, and repeat:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

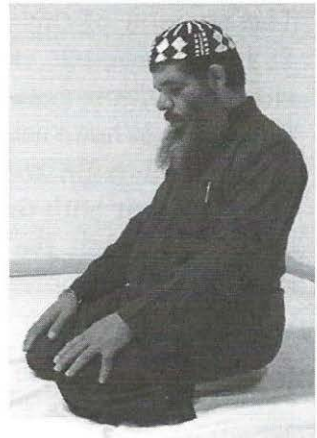
"*Assa-lā-mu ā-lay-kum wa rah-ma-tullāh*"

"Peace and Mercy of Allāh be on you."



For the prayers that have three *ra-kā-āh* like *Maghrib* (evening prayer) or four *ra-kā-āh* like that of *Zuhr* (noon prayer), sit after the second *ra-kā-āh* and recite the *ta-shahhud* up to "*Ash-ha-du allā-i-lā-ha illallā-hu waḥ-da-hu lā sha-rī-ka la-hu wa ash-ha-du anna mu-ḥamma-dan āb-du-hū wa ra-sū-luh*"

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ  
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ  
وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ

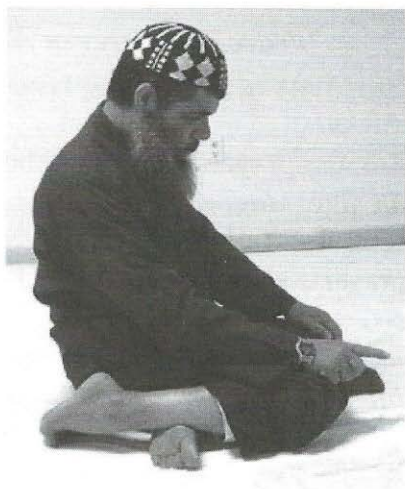


اللَّهِ الصَّالِحِينَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Then say "*Allā-hu ak-bar*" and stand up. Raise both hands up to shoulder level and then place them on the chest as explained before. Now recite the *Fatihah*. This is necessary. However in the third and fourth *ra-kā-āh*, additional verses from the Quran can also be recited.



After the third *ra-kā-āh* of *Maghrib* (evening) prayer and the fourth *ra-kā-āh* of *Zuhr*, *Āshr* and *Īshā'* prayers, once again sit down for *ta-shahhud*. Both - the sitting and the *ta-shahhud* - are obligatory. The position of this sitting is a little different from the sitting position between two *ra-kā-āh*. When sitting, place the left thigh on the ground and bring out both feet to one side, by placing the left leg under the right leg. Keep the right foot upright. At times the right foot can be spread out instead of keeping it upright. Hold the left knee with the left hand for support. In this position recite the entire *ta-shahhud* and ask Allāh's protection from the four evils (as previously stated). Then end the *ṣalāh* by turning the head to the right and then to the left and say, "*Assa-lā-mu ā-lay-kum wa raḥ-matullāh*" as previously explained.





Though not obligatory, it is recommended to invoke Allāh after completing the *ṣalāh* by asking His forgiveness by saying: "*As-tagh-fi-rullāh*" (3 times). [Muslim]

أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ

*As-tagh-fi-rullāh As-tagh-fi-rullāh As-tagh-fi-rullāh*

*O Allāh! forgive me O Allāh! forgive me*

*O Allāh! forgive me.*

After that say once:

اللَّهُمَّ أَنْتَ السَّلَامُ ، وَمِنْكَ السَّلَامُ ، تَبَارَكْتَ يَا ذَا  
الْجَلَالِ وَالْإِكْرَامِ

*"Allā-humma añ-tassa-lām wa miñ-ka-ssalām, ta-bā-rak-ta yā dhal-ja-lā-li wal ik-rām"*

*"O Allāh! You are the Bestower of security and security comes from You; Blessed are You. O Possessor of glory and honor".*

*[Abu Dawood]*

Then say *Sub-hā-nallāh* (33 times), *Al-hām-du-lillāh* (33 times), *Allā-hu ak-bar* (33 times) and then say once "*Lā i-lā-ha illallā-hu waḥ-da-hu lā sha-rī-ka lah, la-hul mul-ku, wa la-hul ḥamd, wa hu-wa ʿlā kulli shay-iñ qa-dīr.*"

As we mentioned earlier, performance of the prayer, five times daily, is obligatory after one accepts Islam. Not knowing how to perform the *ṣalāh* is not an excuse for neglecting the prayer. One must perform the *ṣalāh* to the best of one's ability, even if it requires holding this booklet while praying. Learning to say the phrases in the *ṣalāh* in Arabic is a must, so it is necessary to do the best one can.

## Additional Information on Purification and Prayer

### I. *Ghusl* (Complete Bath/Shower)

Ablution (*wuḍū*) is not sufficient in the following situation:

1. After sexual intercourse
2. After having a wet dream
3. After postnatal bleeding
4. After menstruation
5. After orgasm/ejaculation

For the above mentioned conditions, one must make the intention for *ghusl* and follow with the washing of the entire body (*ghusl*).

#### How to perform a proper *ghusl*:

1. Wash your private parts.
2. Wash both hands.
3. Make intentions with your heart to remove the state of impurity.
4. Say, "*Bis-millāh*"
5. Make a complete proper ablution (*wuḍū*) the same way that you would before prayer except that you do not wash your feet.
6. Wash your head three times, making sure that the water reaches your scalp.
7. Wash your right side, from the top to the bottom, and from the front to the back thoroughly.
8. Wash your left side, from the top to the bottom, and from the front to the back thoroughly.
9. Wash both feet starting with the right, then the left.

## II. *Tayammum* (Dry Ablution):

When water is not available, or when water cannot be used; due to illness or hardship, *Tayammum* will serve as a substitute for the ablution (*wuḍu*) as well as the obligatory bath (*ghusl*). Utilizing the surface of the earth, i.e. dirt, sand, rocks, etc., is the means for making *Tayammum*.

### How to make *Tayammum*:

1. Make the intention in your heart
2. Say: "*Bis-millāh*"
3. Pat the surface of the earth with the palms of both hands.
4. Shake the excess dirt off your hands by patting them together, then wipe your entire face, as well as both hands, up to the wrists.

## III. The prayer of a woman:

Women perform the prayer in the exact same manner as men are required to. The description of the physical positions and the sayings mentioned in the previous sections apply equally to both men and women. The only difference is in the manner of covering of the body.

## IV. Actions which invalidate the *wuḍu*:

If any of the following actions or conditions occur after making *wuḍu* and before the performance of *ṣalāh*, then one must make his *wuḍu* again:

1. Sleeping.
2. Losing consciousness.
3. Any excretions from the private parts.
4. Touching the private parts with the bare hands - with lust.

**Note:** *Wuḍu* done with nail polish on, is invalid. Since the nail polish prevents the water from reaching the nails, the polish must be removed before making *wuḍu*.

## V. Things which invalidate the prayer:

1. Eating or drinking intentionally in the prayer.
2. Talking intentionally in the prayer, except for the purpose of correcting the *ṣalāh*.
3. Intentionally neglecting an obligatory part of the *ṣalāh*.
4. Laughing in the *ṣalāh*.
5. Excessive movements in the prayer.

## VI. The five daily prayers (Number of Ra-kā-āh and timings):

Prayer	Ra-kā-āh	Starts	Ends
<i>Fajr</i>	2	Dawn	Sunrise
<i>Ẓuhr</i>	4	Midday	Mid-Afternoon
<i>ʿĀshr</i>	4	Mid-Afternoon	Sunset
<i>Maghrib</i>	3	Sunset	After Twilight
<i>ʾIshāʾ</i>	4	After Twilight	Midnight

\* Based on the Sunnah these are the broad guidelines given to establish the valid time range for each prayer. For definite timings please check your local prayer schedule.

## VII. Actions Permitted during the Prayer:

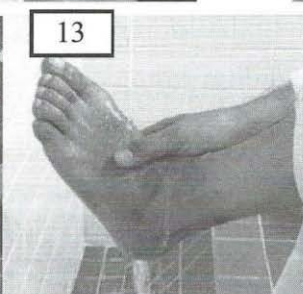
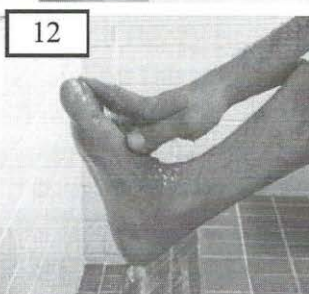
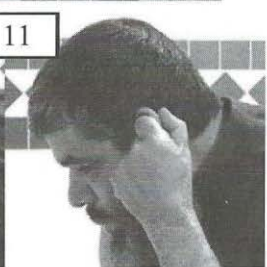
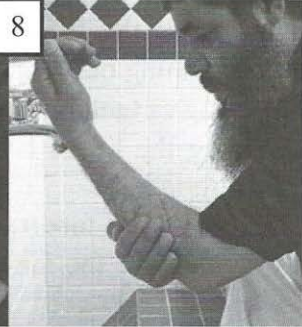
1. Little movements for adjusting clothes
2. Clearing the throat
3. Straightening the ranks even if it requires pulling somebody back and forth.
4. Covering the mouth while yawning.
5. Correcting the Imam in his recitation
6. Saying *Subhānallāh* (men only) to correct the Imam of any other error made in the performance of *ṣalāh* (women may clap).

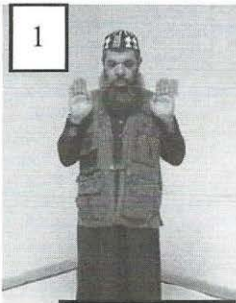
7. Stopping the one who crosses between him and the *sutrah*.
8. Killing harmful animals (snakes, scorpions, etc.)
9. Scratching one's body.
10. Responding to the greeting of *salām* by gesturing with the right hand.

### VIII. Some Disliked Actions During the *Ŝalāh*:

- Making needless movements.
- Looking towards the sky, especially after rising from *rukūq*
- Looking around without any need to do so
- Looking at something distracting
- Yawning
- Spitting in the direction of the *Qiblah* or on one's right side
- Intertwining one's fingers
- Folding or tucking back the garment or pants
- Placing the knees down before the hands when going into prostration
- Spreading the forearms out (like a dog) in prostration
- Praying after the food has arrived or is ready, (if you have a desire to eat)
- Praying while one needs to relieve himself
- Preceding the Imam in any action of the prayer
- Covering the mouth during *ŝalāh*

1





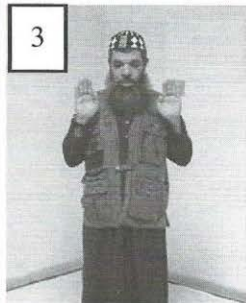
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Takbiratul Ithram



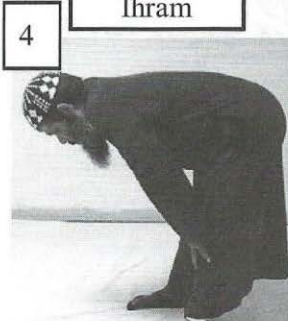
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Qiyaam



3

Going into Ruku'a



4

Ruku'a



5

Rising from Ruku'a



6

Going into Sujood



7

Sujood

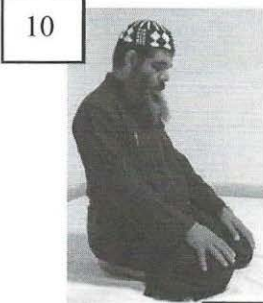


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Jalsah



9



10



11

Rising from Sujood

12



13



14



15



16



17



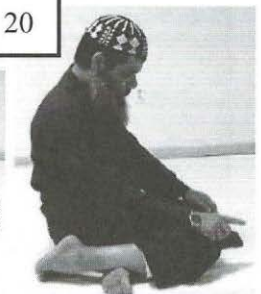
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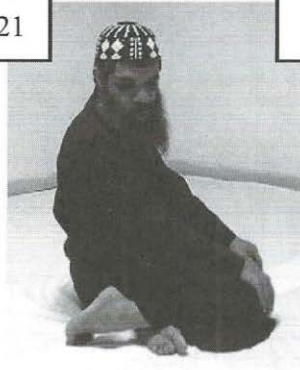


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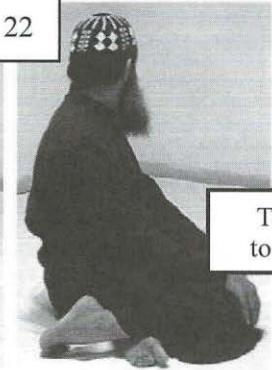


Final Sitting Position (Tawarruk)

21



22



Tasleem to the right

Tasleem to the left



## Sū-rah Al-Fā-ti-hah (The Opening)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ②

الرَّحْمَنِ الرَّحِيمِ ③ مَلِكِ يَوْمِ الدِّينِ ④

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤ أَهْدِنَا

الصِّرَاطَ الْمُسْتَقِيمَ ⑥ صِرَاطَ الَّذِينَ أَنْعَمْتَ

عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

وَلَا الضَّالِّينَ ⑦

1. In the name of Allāh, the Beneficent, the Merciful.
2. Praise be to Allāh, the Master of the Worlds.
3. The Beneficent, the Merciful.
4. Ruler of the Day of Recompense.
5. You (alone) we worship, and you (alone) we ask for help.
6. Guide us to the straightway.
7. The way of those on whom You have bestowed Your favor, not of those who earn Your wrath nor of those who have gone astray.

1. *Bis-millā hirrah-mā nirra-hīm*
2. *Al ḥam-du lillā-hi rabbil āa-la-mīn*
3. *Arrah-mā nirra-hīm*
4. *Mā-li-ki yaw-w-middīn*
5. *Iyyā-ka naʿ-bu-du wa iyyā-ka nas-ta-īn*
6. *Ih-di-naṣṣi-rā-tal mus-ta-qīm*
7. *Ŝi-rā-talla-dhī-na an-ām-ta ā-lay-him ghay-ril magh-dū-bi ā-lay-him wa-laddāallīn*

*Sū-rah Al-Kā-fi-rūn (109)*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَتَّيِبُهَا الْكٰفِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾  
وَلَا أَنْتُمْ عٰبِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عٰبِدُ مَا عَبَدْتُمْ ﴿٤﴾  
وَلَا أَنْتُمْ عٰبِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

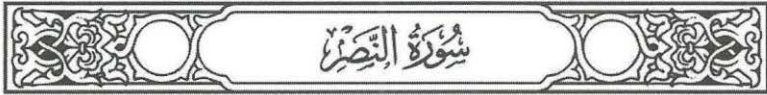
In the name of Allāh, the Beneficent, the Merciful

1. Say: O Disbelievers!
2. I worship not that which you worship,
3. Nor will you worship that which I worship.
4. And I shall not worship that which you worship.
5. Nor will you worship that which I worship.
6. To you be your religion and to me my religion (the way of life).

*Bis-millā hirrah-mā nirra-hīm*

1. *Qul yāā ayyu-hal kā-fi-rūn*
2. *Lāā aā-bu-du mā tā-bu-dūn*
3. *Wa lāā aā-tum āā-bi-dū-na māā aā-bud*
4. *Wa lāā a-na aā-bi-dummā ā-battum*
5. *Wa lāā aā-tum āā-bi-dūna māā aā-bud*
6. *La-kum dī-nu-kum wa-li-ya dīn*

*Sū-rah Annaṣr (110)*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۝١ وَرَأَيْتَ النَّاسَ  
يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۝٢ فَسَبِّحْ بِحَمْدِ رَبِّكَ  
وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ۝٣

In the name of Allāh, the Beneficent, the Merciful

1. When comes the help of Allāh (the victory) and the conquest.
2. And you see the people enter Allāh's Religion in crowds.
3. So glorify the Praises of your Lord, and ask His forgiveness. Surely He is the One. who accepts the repentance and forgives.

*Bis-millā hirrah-mā nirra-hīm*

1. *I-dhā jā-a naṣ-rullā-hi wal fath*
2. *Wa-ra-ay-tannā-sa yad-khu-lūna fī dī-nillā-hi af-wā-jā*
3. *Fa-sabbiḥ bi-hām-di rabbi-ka was-tagh-fir-hu inna-hū kā-na tawwā-bā*

*Sū-rah Al-Ma-sad (111)*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ① مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا  
كَسَبَ ② سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ③ وَأَمْرَاتُهُ  
حَمَّالَةَ الْحَطَبِ ④ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ⑤

In the name of Allāh, the Beneficent, the Merciful

1. Perish the hands of the father of the flame, and he will perish.
2. His wealth and what he earns will not avail him.
3. He will be burnt in a fire that flames!
4. And his wife, too, who carries wood as fuel!
5. Upon her neck is a twisted rope of palm leaf fiber.

*Bis-millā hirraḥ-mā nirra-ḥīm*

1. *Tabbat ya-dā abī la-ha-biñwwa-tabb*
2. *Mā agh-nā ān-hu mā-lu-hū wa-mā ka-sab*
3. *Sa-yaṣ-lā nā-rañ-dhā-ta la-hab*
4. *Wam-ra-a-tu-hū ḥammā la-tal ḥa-tab*
5. *Fī jī-dī-hā ḥab-lummimma-sad*

*Sū-rah Al-Ikh-lāṣ* (112)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ هُوَ اللَّهُ أَحَدٌ ۝ (١) اللَّهُ الصَّمَدُ ۝ (٢) لَمْ يَكِدْ  
وَلَمْ يُولَدْ ۝ (٣) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝ (٤)

In the name of Allāh, the Beneficent, the Merciful

1. Say He is Allāh the One and Only,
2. Allāh the Self-Sufficient Master, whom all creatures need.
3. He bears not, nor was He born,
4. And none is like Him.

*Bis-millā hirrah-mā nirra-hīm*

1. *Qul-hu wallā-hu a-hād*
2. *Allā-huṣṣa-mad*
3. *Lam ya-lid wa-lam yū-lad*
4. *Wa-lam ya-kulla-hū ku-fu-wan a-hād*

*Sū-rah Al-Fa-laq (113)*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ① مِنْ شَرِّ مَا خَلَقَ ② وَمِنْ  
شَرِّ غَاسِقٍ إِذَا وَقَبَ ③ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي  
الْعُقَدِ ④ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑤

In the name of Allāh, the Beneficent, the Merciful

1. Say: I seek refuge with the Lord of the Daybreak,
2. From the evil of what he has created,
3. And from the evil of darkness when it is intense.
4. And from the evil of those that blow on the knots.
5. And from the evil of the envier as he practices envy.

*Bis-millā hirrah-mā nirra-hīm*

1. *Qul a-ūū-dhu bi rabbil fa-laq*
2. *Miñ sharri mā kha-laq*
3. *Wa miñ sharri ghā-si-qin i-dhā wa-qab*
4. *Wa miñ sharrin affā-thā-ti fil ũ-qad,*
5. *Wa miñ sharri hā-si-din i-dhā hā-sad*

## Sū-rah Annās (114)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ أَعُوذُ بِرَبِّ النَّاسِ ①  
مَلِكِ النَّاسِ ②  
إِلَهِ النَّاسِ ③  
مِنَ الشَّرِّ الْوَسْوَاسِ الْخَنَّاسِ ④  
الَّذِي يُوسِّسُ فِي صُدُورِ النَّاسِ ⑤  
مِنَ الْجِنَّةِ وَالنَّاسِ ⑥

In the name of Allāh, the Beneficent, the Merciful

1. Say: I seek refuge with the Lord and Cherisher of mankind,
2. The King of mankind,
3. The God of mankind,
4. From the evil of the sneaking whisperer,
5. Who whispers into the hearts of the mankind,
6. From among the Jinns and men.

*Bis-millā hirrah-mā nirra-hīm*

1. *Qul a-ū-dhu bi rabbinnās*
2. *Ma-li-kinnās*
3. *Ilā-hinnās*
4. *Miñ sharril was-wā-sil khannās*
5. *Alla-dhī yu-was-wi-su fī šu-dū-rinnās*
6. *Mi-nal jinna-ti wannās*

## Prayer of the Sick Person

The regular way of making the prayer is to be performed while standing up and going into positions as described in the previous sections. This is due to the statement of almighty Allāh "And stand before Allāh with obedience" [Quran 2:238], and the statement of the Prophet Muhammad ﷺ: "*Pray standing up. If you cannot, so pray sitting down.*" For those who are unable to perform the prayer in the regular manner due to sickness or disability or any other limitations, then such individuals may make certain adjustments in their *ṣalāh*. Since all actions are based on sincerity; when to take advantage of such concessions can only be determined by the individual. So if a disabled person is able to then, he will go about performing his prayer in a sitting position. Sitting down can be similar to the sitting position for *tashahhud*, or could be sitting cross-legged, or in any other position that one finds convenient. If sitting in such positions is still uncomfortable, then one can sit in a chair or a bed. Once in a comfortable sitting position, the person should face the direction of the prayer (*Qiblah*). He should face the direction with his face as well as his body. With the intention in the heart to perform such a prayer, raise both hands to shoulder level and say "*Allā-hu ak-bar*", and then place both hands on the chest. Once in this position, make all the recitations as described in the earlier sections of this book. Then go in *rukūq* by bending the upper part of the body. If one cannot bend the upper body, then simply bend or lower the head slightly. Then rise up from the *rukūq* by sitting upright. Then go to the prostration position by placing the forehead, palms of both hands, knees and feet on the ground. If one is unable to prostrate on the ground, then bend the upper body or the head, which ever suites better, to a position lower than what was done during *rukūq*. Complete the rest of the prayer in this manner.

If a person cannot pray sitting down, then he/she can pray laying down on the bed, on the right side, facing the direction of the *Qiblah*, and recite the prayer with his/her tongue and use the head and/or the upper body, if possible, if not use the eyes to



indicate the bowing and the prostration by opening and closing them. If the person is unable to do any of the above, he will perform his prayer in any manner that suites him the best. As long as he makes the intention, and says whatever is supposed to be said in the prayer. Allāh the Almighty said, "*So fear Allāh as best you can...*" [Quran 64:16] The point is that the prayer is an obligation and cannot be neglected under any circumstance.

## **Ŝalātul - Jumuāh Friday Prayer**

Narrated Abdullah ibn Umar (r): He heard Allāh's Messenger say on the planks of his pulpit, "*People must cease to neglect the Friday Prayer, or else Allāh will seal their hearts and then they will be among the unwary.*" [Muslim]

Narrated Abu Hurairah (r): Allāh's Messenger said, "*He who takes a shower and then comes to Al-Jumuāh Prayer and then prays what was fixed for him, then keeps silent till the Imam finishes the *khutbah* (sermon) and then prays along with him, his sins (committed) between that time and the next Friday will be forgiven and with an addition of three days more.*" [Muslim]

Narrated Tariq bin Shehaab (r): Allāh's Messenger said, "*The Friday prayer in a congregation is an obligatory duty upon every Muslim, with the exception of four: a slave, a woman, a boy, and a sick person.*" [Abu Dawood]

## Optional Prayers

*Salaatut-Tatawwuq* (Voluntary/Supererogatory Prayer), also called *Sunnah*, *Nawāfil* or *Rawātib*, is a prayer that is not obligatory upon the Muslims. If *sunnah* prayer is performed one will be rewarded. However, if one does not perform it, there is no punishment from Allāh.

Any prayer other than the five daily prayers is optional and *sunnah*. A Muslim should be concerned about performing as many optional prayers as possible. The benefit of such prayers is highlighted in the following *Hadeeth*:

Narrated Abu Hurayrah (r): *The Prophet ﷺ said: "The first thing that the people will be called to account for on the Day of Resurrection will be the prayers. Our Lord will say to the angels although He knows better: 'Look into the ṣalāh of my servant to see if he observed it perfectly or has been negligent in it. So if he observed it perfectly it will be recorded to his credit, but if he has been negligent in it in any way, Allāh would say: See if My servant has any supererogatory prayers. Then if he has any supererogatory prayers, Allāh would say: Make up the deficiency in My servant's obligatory prayer with his supererogatory prayers.' Thereafter all his actions will be examined in like manner."* [Abu Dawud]

Optional prayer is more rewarding and preferred to be performed in the house (rather than in the Masjid), as it came in the following *Hadeeth*:

Narrated Zaid bin Thabit (r): *The Prophet ﷺ said, "O people! Perform your prayers at your homes, for the best prayer of a person is what is performed at his home except the compulsory (congregational) prayer."* [Sahih Al-Bukhari]

The optional prayer is divided into 2 categories.

1. ***Mu-akkadah*** (Strongly Recommended)
2. ***Ghayrul-Mu-akkadah*** (Not Emphasized)

The ***Mu-akkadah*** has been mentioned in the following Hadeeth:

Narrated Ibn Ūmar (r): *I mastered from the Prophet ﷺ ten (voluntary) ra-kā-āh - two ra-kā-āh before the Žuhr prayer and two after it. Two ra-kā-āh after Maghrib prayer in his house, and two ra-kā-āh after Īshā' prayer in his house, and two ra-kā-āh before the Fajr prayer. [Agreed Upon]*

In addition to the 10 *ra-kā-āh*, the *Witr* (odd) Prayer that is prayed after the *sunnah* for *Isha* is also strongly recommended. The *Witr* can be 1, 3, 5, 7, 9 or up to 11 *ra-kā-āh*.

## How To Pray The Sunnah Prayer

The *sunnah* prayer is performed in sets of two *ra-kā-āh*, similar to the *Fajr* prayer. The exception is the *Witr* (odd) Prayer, which can be made by performing only 1 *ra-kā-āh*, and finished by the *tashahhud* and *taslīm* to the right and to the left. It can also be performed in three *ra-kā-āh* all together (without sitting after the second *ra-kā-āh*), ending with sitting for *tashahhud* in the last *ra-kā-āh*, and complete the *ṣalāh* by making *taslīm* to the right and then to the left.

### Optional Prayers that are ***Ghayrul-Mu-akkadah*** (Not Emphasized)

Two *ra-kā-āh* before *Āṣr*, two *ra-kā-āh* before *Maghrib* and two *ra-kā-āh* before *Īshā'*.

## Optional Prayer For Special Occasions

In addition to the above stated prayers, the Muslim should perform 2 *ra-kā-āh* of optional prayer on the following occasions:

1. After making *wuḍū* (ablution)
2. Between every *adhān* and *iqāmah*.
3. Upon entering the *masjid*, and before sitting down.
4. After the sun has clearly risen in the sky.

## Optional Prayer That Is Performed In A Special Manner

**Janazah Prayer (Funeral Prayer)** - This prayer should be performed by the Muslims in their areas for every Muslim who dies within that locality. It doesn't matter if the Muslim is male, female, adult, or child. Nor does it matter in which manner the person died - naturally or in an accident. This form of prayer should be performed in congregation in a standing position. There is no bowing or prostration. The prayer consists of 4 *takbirah* (saying *Allā-hu ak-bar*). After the first *takbirah*, *Suratul Fātihah*, should be recited. After the second *takbirah*, *ṣalāh* and tasleem upon the Prophet ﷺ should be recited. One may say,

*Allā-humma ṣalli ā-lā mu-hammad wa ā-lā ā-li mu-hammad, ka-mā ṣallay-ta ā-lā ib-rā-hī-ma wa ā-lā ā-li ib-rā-hī-ma inna-ka ḥa-mī-dumma-jīd. Allā-humma bā-rik ā-lā mu-hammad wa ā-lā ā-li mu-hammad ka-mā bā-rak-ta ā-lā ib-rā-hī-ma wa ā-lā ā-li ib-rā-hī-ma inna-ka ḥamī-dumma-jīd*

*"O Allāh! bless Muhammad ﷺ and his family as you blessed Ibrahim and his family. You are the Most Praised, the Most Glorious. O Allāh! bestow Your Grace on Muhammad ﷺ and his family as you bestowed it on Ibrahim and his family. You are the Most Praised, the Most Glorious."*

After the third *takbirah*, one should ask forgiveness for the deceased, as follows:

*"Allā-hummagh-fir-li ḥayyi-nā wa mayyi-ti-nā wa shā-hi-di-nā wa ghā-i-bi-nā wa ša-ghī-ri-na wa ka-bī-ri-na wa dha-ka-ri-nā wa uñ-thā-nā. Allā-humma man aḥ-yai-ta-hu minnā fa aḥ-yi-hi ā-lal is-lā-m, wa mañ ta-waffay-ta-hu minnā fa ta-waffa-hu ā-lal īmān."*

*"O Allāh! Forgive our living, and our dead, our young, and our old, our males and our females, those of us who are present, and those who are absent. O Allāh! Whomsoever among us You keep alive, make him live upon Islam, and whomsoever You cause to die, let him die upon faith." [Ahmad]*

Finally, after the fourth *takbirah*, one may make a supplication such as:

*"Allā-humma lā taḥ-rim-nā aj-ra-hu wa lā taf-tinnā baā-dah."*

*"O Allāh! do not deprive us from his reward. And do not put us into trial after him."*

Then turn the face to the right and make *taslīm* - saying "*Assa-lā-mu ā-lay-kum*." It is also permissible to turn to the left and make another *taslīm*.

**Salatul Khusoof (The Eclipse Prayer)** - The eclipse prayer is performed in congregation at the time of the solar and lunar eclipse. It consists of two *ra-kā-āh* and each *ra-kā-āh* has two prolonged *rukūq* (bowing), as well as two lengthy prostrations prolonged *sujud* (prostrations). After rising from the first *rukūq* (bowing), instead of performing *sajdah* (prostration), as in the usual prayers the imam will begin a lengthy recitation of the Qur'an as he did before the first *rukūq* (bowing). He then bows down and rises up, then goes into *sajdah* twice and this will complete one *ra-kā-āh*.

**Salatul Istisqā' (Prayer for Seeking Rain)** - This prayer is also performed in congregation at the time of drought. The Imam will begin by facing the *qiblah* while he is wearing garments that are turned inside out. He will then beg Allāh for rain. After this, he will lead the congregation in a 2 *ra-kā-āh* prayer that is similar to that of the *Fajr* prayer. The recitation in the prayer is also done aloud.

## **Khu-shūʿa - Humility in Prayer**

*"Successful indeed are the believers. Those who offer their ṣalāh (prayers) with all solemnity and full submissiveness."  
[Suratul Mu'minun 23:1-2]*

Success in this verse refers to the success the believers will experience in the Hereafter, and there is no comparison between success in this life and the hereafter. The most fortunate person in this life will not realize any moment of success once he is dipped into the hellfire.

*Rasulullāh* informs us that the most fortunate person in this life will be brought on the Day of Judgment and Allāh will have him dipped into the hellfire one time. Then Allāh will ask him, "O My slave, have you ever seen any good in your life?" He will answer, "No Allāh, by Your Honor, I have never seen any good in my life." [Ibn Majah]

This hadith lets us know that regardless of the amount of comfort or success that a person may experience in this life, the true success lies with the believer in the Hereafter. This success is the achievement of *Jannah* - especially *Jannatul Firdaus* (the highest level in *Jannah*).

The foremost quality that a believer must have in order to achieve this success is *khu-shūʿa* - humility in prayer. As stated, in *Suratul Mu'minun* [23:1-2], success is for the believers who are mindful in their prayer. According to the *tafseer* of Imam Qurtubi, before Allāh revealed this verse to the Prophet ﷺ, the Muslims would turn to the right and left while they were praying. After these verses were revealed, they stopped this practice, and would only look at the place in front of them. *Rasulullāh* would look at the place of prostration during his prayers.

What exactly is *khu-shūq* or humility in prayer? *Khu-shūq* is a feeling in the heart. It is humility, tranquility and submission to Allāh. The *khu-shūq* in the heart brings about tranquility and humility to the other parts of the body. *Khu-shūq* is the soul of the prayer. If there is no *khu-shūq* while making prayer, it is like a body without a soul. It is of no benefit.

*Khu-shūq* is the first thing that usually departs from the prayer. As a result, there will be no tranquility in the *ṣalāh*. Focus and concentration will leave. When they are gone, when the heart does not acknowledge or fear Allāh, the limbs will not be calm. It is as if the heart is the commander and the limbs are under its control. If the heart is in a state of tranquility then the limbs will also be at ease.

*Rasulullāh* said: "Verily the slave of Allāh performs a prayer of which nothing is written down for him except a 1/10, 1/9, 1/8, 1/7, 1/6...or 1/2 of the reward for his *ṣalāh*."  
[Abu Dawud]

This shows us that if we are not mindful, we will not get the full reward of making *ṣalāh*. If we remember this at the time of prayer, our prayer should be more beneficial for us. This also lets us know that Allāh made *khu-shūq* a condition for the prayer, and this requires more than just our standing before Allāh and going through the motions of prayer with our bodies and our tongues. The heart has to be in the prayer along with our tongues and our bodies.

The heart must be filled with humility when we stand before Allāh. The Muslim must acknowledge his weakness before Allāh. He must know that it is Allāh who forgives the sins that he has committed. He must realize that Allāh is the Master and he is the slave. He must come to Allāh like a beggar or like a poor person approaching a king with lowered gaze and with humility. When one has *khu-shūq* in prayer, he will not busy himself with fixing his clothes, playing with his beard or



looking around. He will feel shy of standing before Allāh, knowing that he has not praised Allāh sufficiently. He will feel bad for the *ḥarām* that he has committed while knowing of Allāh's greatness and honor. The one who has *khu-shūq* will not give his attention to anything other than standing before Allāh.

This level of *khu-shūq* only comes about as a result of one emptying his heart of everything except the love of Allāh. He will not be preoccupied by the life of this world. He will make Allāh his only concern. Then the *ṣalāh* will become a "coolness" for his eyes. He will realize the true benefit of the *ṣalāh*. Allāh reminds us of this in Suratul Baqarah; *"And seek help in patience and ṣalāh, and truly it is extremely heavy and hard except for Al khāshīun (those who obey Allāh with full submission, fear much from His Punishment)." [2:45]*

With *khu-shūq* the *ṣalāh* becomes easy, without it the *ṣalāh* becomes a burden. It becomes just an obligation that must be fulfilled without reaping any of the joy that it can bring. The Prophet of Allāh ﷺ said, *"The first thing that will be withdrawn from this ummah is the khu-shūq in the ṣalāh, and it will be difficult to find."* [Ahmad]. Nowadays, most Muslims perform their *ṣalāh* like a chicken pecking on the ground for food. When they make *sujūd*, their foreheads barely touch the ground. They move from position to position quickly without giving each position its due right.

Narrated Abu Hurayrah (r): *Once the Prophet ﷺ entered the mosque, a man came in, offered ṣalāh (prayer) and greeted the Prophet. The Prophet ﷺ returned his greeting and said to him, "Go back and offer ṣalāh again, for you have not offered ṣalāh." The man offered ṣalāh again, came back and greeted the Prophet. He said to him thrice. "Go back and offer ṣalāh again for you have not offered ṣalāh." The man said, "By Him Who has sent you with the truth! I do not know a better way of offering ṣalāh. Kindly teach me (how to offer*

*ṣalāh*)." He said, "When you stand for *As-ṣalāh* (the prayer) say *Takbir* and then recite from the *Quran* what you know, and then bow with calmness till you feel at ease, then rise from bowing till you stand straight. Afterwards prostrate calmly till you feel at ease, and then raise (your head) and sit with calmness till you feel at ease, and then prostrate with calmness till you feel at ease in prostration and do the same in the whole of your *ṣalāh*. [*Sahih Al-Bukhari*]

The fulfillment and perfection of the prayer starts before the *ṣalāh* begins. We must even consider how we walk to the prayer. *Rasulullāh* said: "Don't come running to the prayer, come walking." [*Ibn Majah*]. Our minds and hearts should be in a calm state even before we say "Allāhu Akbar". When we think about *khu-shūq*, two factors should be kept in mind: things that we should do to bring about *khu-shūq*, and the things that we should remove from around us because it may be a distraction for us in our prayer. From among those things that should help us increase our *khu-shūq* are:

1. Understanding what we are reciting in the *ṣalāh*. We must remember from the *hadith Qudsi* concerning *Suratul Fātiḥah*, that Allāh says that He has divided the prayer between Him and His servant. Therefore, when we pray we are conversing with Allāh and we must understand and attend to what we are saying.
2. Along with the recitation of the *Qur'an*, we must also be mindful of what we are saying in each position of the *ṣalāh*. When we are in *sujūd*, we are in the lowest position possible with all points of our body touching the floor, and we acknowledge that Allāh is the Most High "*Sub-ḥā-na rabbi-yal aā-lā'*" (Glory to My Lord the Most High). This saying, and in this position, should instill in us great humility for the One that we are prostrating before.

3. Taking our time when making *ṣalāh*. This includes moving from position to position and also reciting *āyah* by *āyah*. Narrated Abu Qatadah (r) that the Prophet ﷺ said: *"The worst thief is the one who steals from his prayer. We said, "O Rasullullah, how can a person steal from his ṣalāh?" He said, "He doesn't complete the ruku'a or the sujood." [Majmaa azzawāid]*. We also know that when the Prophet ﷺ recited Qur'an during prayer, he would recite one ayah at a time, pausing between each ayah. This manner of recitation was a command from Allāh "... And recite the Qur'aan in a slow rhythmic tones." [Suratul Muzzammil 73:4].
4. Allowing the Qur'an to have an impact upon your heart. The Prophet ﷺ once recited one verse throughout the entire *Qiyāmul Layl* (optional night prayer). During his recitation, he cried so much that his garments became wet.
5. Also from the things that help develop devotion and humility in the prayer is lowering one's gaze and looking at the point of one's prostration. As it came in the ḥadīth reported by Aisha' (r), *"I asked Allāh's Messenger about looking towards the sides during prayer and he said, 'It is something which the devil snatches from a slave's prayer.'" [Bukhari]*
6. One should seek refuge in Allāh from the *Shayṭān* at the beginning of the prayer, and remove anything that may cause distraction in your prayer - such as images, colorful prayer rugs or clothing that have a lot of designs. Narrated Anas (r), *"Aisha' had a Qiraam (soft piece of cloth with colors), with which she had screened one side of her house. The Prophet ﷺ, said 'Take away this Qiraam of yours, for its pictures are still displayed in front of me during my prayer.'" [Bukhari]*

7. A person should not pray when he has an intense desire for food. A person should not pray when he has an urge to relieve himself. Narrated Aisha' (ra), *"I heard Allāh's Messenger say, 'No ṣalāh can be rightly offered with food brought (before the worshipper) or when he is resisting the urge to relieve himself of the filths.'"* [Muslim]
8. Placing a *sutrah* in front of us when we pray. The Prophet ﷺ said, *"Do not pray except towards a sutrah, and do not let anyone pass in front of you, but if someone continues (to try to pass) then fight him, for he has a companion (Shayṭān) with him."* [Ibn Khuzaimah]

These are just some of the means that we can use to help us to increase our *khu-shūq* (concentration, devotion, humility). One of the companions of the Prophet ﷺ, Abu Dardaa', said to one of his companions: *"If you wish, I will tell you what the first type of knowledge taken from the people will be - it is al *khu-shūq*, such that if you enter a central masjid, you will not see a single man who has *khu-shūq*."* Let us safeguard our prayer, and do the things that will ensure that the khushoo' remains in our prayer.

## The Remembrance of Allāh After the Obligatory Prayers

It is recommended by the Prophet ﷺ that whenever the Muslim finishes his obligatory prayer he should remember Allāh with certain phrases. A Muslim should be concerned about this remembrance as much as possible. If he is unable to say all of them, he should at least say some of them. The following are some of the recommended phrases to be said after the obligatory prayer:

The Messenger of Allāh used to ask for forgiveness three times by saying, "*As-tagh-fi-rullāh*," then he would say:

*"Allā-humma ań-tassa-lām wa miń-kassa-lām, ta-bā-rakta yā dhal ja-lā-li wal ik-rām,"*

*"O' my Lord! You are As- Salam and from You comes Salam [peace, or safety], blessed are Thee O' Owner of Glory and kindness.*

He also used to say:

*"Lā i-lā-ha illallā-hu wań-da-hu lā sha-rī-ka lah, la-hul mul-ku wa la-hul ħamd, wa hu-wa ă-lā kulli shay-iń qa-dīr. Allā-humma lā mā-ni-ă li-mā aă-tayt, wa lā muq-ti-ya li-mā ma-naăt, wa lā yań-fa-ű dhal juddi miń-kal jadd."*

*"There is no Deity except Allāh alone, no associates does He have, His is the Kingdom, to Him is All- Praise, and He is all able to do all things. O' my Lord there is none to prevent what You have given, nor is there anyone to give what You have prevented, nor is the jadd [luck, success, wealth, and/or greatness] of a person possessing such jadd of any benefit to that person from You."*

It is also reported that the Messenger of Allāh said: "Whoever makes *tas-bīh* (*Sub-hā-nallāh*) after each *ṣalāh* 33 times, *taḥ-mīd* (*Al-hām-du-lillāh*) 33 times, *tak-bīr* (*Allā-hu akbar*) 33 times, and completes a hundred by saying:

***"Lā i-lā-ha illallā-hu waḥ-da-hu lā sha-rī-ka lah, la-hul mul-ku wa la-hul ḥamd, wa hu-wa ā-lā kulli shay-iñ qa-dīr "***

*"There is no Deity except Allāh alone, no associates does He have, His is the Kingdom, to Him is All-Praise, and He is well able to do all things." The believer's sins would be forgiven even if they were as plentiful as the foam of the sea.* [Muslim]

It is reported by 'Uqbata bin 'Amir that he said: "The Messenger of Allāh ordered that I read the *Muāwwidhāt* (the last 2 surahs of the Qur'an - 113 & 114) after every *ṣalāh*". [Mishkat] (See pages 34-35)

It is reported by Mu'ath bin Jabal (ra) that he said that the Messenger of Allāh took him by the hand and said "O Mu'ath I do, by Allāh, love you, so make sure you never give up saying *"Allā-humma a-īnnī ā-lā dhik-ri-ka wa shuk-ri-ka wa ḥu-sni ĩ-bā-da-tik"* after every *ṣalāh*." It means, "O Allāh! help me in establishing your remembrance, thanking You, and worshipping You in the best manner." [Abu Dawood]

It is reported by 'Abdullah ibn Az-Zubayr (ra) that he used to say after each *ṣalāh* after the *taslīm*:

***"Lā i-lā-ha illallā-hu waḥ-da-hu lā sha-rī-ka lah, la-hul mul-ku wa la-hul ḥa-md, wa hu-wa ā-lā kulli shay-iñ qa-dīr. Lā ḥaw-la wa lā quwwa-ta illā billāh. Lā i-lā-ha illallā h, wa lā naā-bu-du illā iyyāh, la-hunniā-ma-tu wa la-hul faḍl, wa la-hu aththa-nā-ul ḥa-san. Lā i-lā-ha illallāh, mukh-li-ṣī-na la-hu-ddīn, wa laḥ ka-ri-hal kā-fi-rūn."***

"There is no Deity except Allāh alone, no associate does He have, His is the kingdom, to Him is All-Praise, and He is well able to do all things. There is neither might nor strength except by Allāh. There is no Deity except Allāh, and we worship none except Him. His are the bounties, His is the favor, and to Him all good commemoration and praise is due. There is no Deity except Allāh, [we are] sincerely faithful to Him in our life, even if the disbelievers hate that." [Muslim]

It is also from the Sunnah to recite the verse of the foot stool (*Aāyatul Kursi* - Surah 2, Verse 255) after every *ṣalāh*.

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

*Allā-hu lā i-lā-ha illā hu-wal ḥayyul qayyūm, lā ta'-  
khu-dhu-hū sina-tun wa lā nawm, la-hū mā fissa-mā-wā-ti  
wa mā fil arḍ, mañ-dhalla-dhī yash-fa-ū iñ-da-hūū illā bi  
idh-nih, yaā-la-mu mā bay-na ay-dī-him wa mā khal-fa-  
hum, wa lā yu-hī-tū-na bi shay-immin il-mi-hūū illā bi-mā  
shāā', wa-si-ā kur-siyyu-hussa-mā-wā-ti wal arḍ, wa lā  
ya-ū-du-hū ḥif-ẓu-hu-mā, wa hu-wal ā-liyyul ā-ẓīm.*

"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 encompass anything of His Knowledge except that which He wills. His Foot-stool 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.*



## *Sujud-us-Sahw* Prostrations For Forgetfulness In Prayer

Two prostrations are required at the end of prayer (obligatory or optional) in the following cases:

- A. When a person stands after the first two *ra-kā-āh*, (forgetting to make the first *tashahhud*)
- B. When a person prays more than the required number of *ra-kā-āh*
- C. When a person mistakenly ends his prayer before the required number of *ra-kā-āh*
- D. When a person does not remember how many *ra-kā-āh* he made

In the case of "A" and "B" the person will perform only two *sajdah* (prostrations at the end of the prayer). In case of "C" a person has to perform the missed *ra-kā-āh* and then make two *sajdah*.

In case of "D" a person should try to determine what is correct and finish his prayer based on that then make two *sajdah*.

In *sujud-us sahw* a person says what is usually said in prostration (i.e. *Sub-hā-na rabbi-yal aā-lā*)

If a person is making *sujūd-ussahw* due to missed *ra-kā-āh* in the prayer, he will perform it after the last *tashahhud* and before the *taslīm*.

If a person is making *sujūd-ussahw* due to an increase in the number of *ra-kā-āh* (i.e. *Īshā* 5 instead of 4 *ra-kā-āh*) in that case he will *taslīm* out from his prayer then perform to *sajdah* for forgetfulness then *taslīm* out again.

If a person is following an Imam and he realizes that the Imam made a mistake he will say out loud (loud enough for the Imam to hear him) "*Sub-hā-nallāh*" for the Imam to realize the mistake and to make the correction. In case a woman is following an Imam and she realizes that the Imam made a mistake she will clap lightly to get the Imam's attention.

### **From the Sayings of the Prophet Muhammad ﷺ**

Narrated Anas (r): *"The Prophet ﷺ saw a man on whose foot appeared a portion like the size of a toenail which was not touched by water. He then said, "Go back and perform your wuḍū (ablution) properly." [Abu Dawood and An-Nasa'i]*

Narrated Jabir (r): The Prophet ﷺ said, *"Between Allāh's slaves and infidelity is giving up of the prayer." [Muslim]*

Narrated Ibn Mas'ud (r): Allāh's Messenger said, *"One of the best deeds is to offer ṣalāh (prayer) in its early time." [Tirmidhi]*

The Prophet ﷺ said: *"There are five prayers which Allāh has made obligatory: he who performs ablution well for them, prays them at their proper times, and is complete in their bowings, prostrations and humility, he has a guarantee from Allāh that He will forgive him; but he who does not do so, has no guarantee from Allāh. If He wishes, He will forgive him, or if He wishes, He will punish him." [Abu Dawud]*

Narrated Abu Juhaim bin Harith (r): Allāh's Messenger said, *"If the person who passes in front of another person in prayer knew the magnitude of his sin, it would have been better for him to wait for forty than pass in front of him." [Bukhari].*

Narrated Ibn 'Abbas (r): Once the Prophet ﷺ, while passing through one of the graveyards of Al-Madina or Makkah heard the voices of two persons who were being tortured in their graves. The Prophet ﷺ said, *"Those two persons are being tortured not for a major sin (to avoid)."* The Prophet then added, *"Yes! (they are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with his urine, while the other used to go about with calumnies (to make enmity between friends)."* The Prophet ﷺ then asked for a green branch (of a date-palm tree), broke it into two pieces and put one on each grave. On being asked why he had done so, he replied, *"I hope that their torture might be lessened, till these get dried."* [Bukhari]

## Transliteration Notations and Pronunciation Guide with Explanatory Notes

### Consonants

Arabic Letter	Beginning of verse or sentence	Middle/End of word or sentence	Pronunciation	Doubling/Emphasis <sup>2</sup>
ا	A, I, U <sup>1</sup>	a, i, u <sup>1</sup>	as in 'apple'; 'bin' & 'put' respectively	---
ب	B	b	as in 'bat'	bb
ت	T	t	as in Spanish 'fajita'	tt
ث	<u>Th</u>	<u>th</u>	as in 'think'	<u>thth</u>
ج	J	j	as in 'jam'	jj
ح	Ĥ	ĥ	strong raspier 'h' <sup>3</sup>	ĥĥ
خ	<u>Kh</u>	<u>kh</u>	as in German 'Bach'	<u>khkh</u>
د	D	d	as in Spanish 'felicidad'	dd
ذ	<u>Dh</u>	<u>dh</u>	as in 'the'	<u>dhdh</u>
ر	R	r	rolling 'r' as in Spanish 'Puerto Rico'	rr
ز	Z	z	as in 'zero'	zz
س	S	s	as in 'sun'	ss
ش	<u>Sh</u>	<u>sh</u>	as in 'share'	<u>shsh</u>
ص	Ŝ	ŝ	strong emphatic 's' <sup>3</sup>	ŝŝ
ض	Đ	đ	strong emphatic 'd' <sup>3</sup>	đđ
ط	F	ƒ	strong emphatic 't' <sup>3</sup>	ƒƒ

Arabic Letter	Beginning of verse or sentence	Middle/End of word or sentence	Pronunciation	Doubling/Emphasis <sup>2</sup>
ظ	Ẓ	ẓ	strong emphatic 'dh', <sup>3</sup>	ẓẓ
ع	Ā, Ī, Ū	ā, ī, ū/a	voiced pharyngeal fricative 'a', 'i', 'u', <sup>3</sup>	āā, īī, ūū
غ	Gh	gh	vaguely similar to French 'r' as in 'Paris', <sup>3</sup>	ghgh
ف	F	f	as in 'fan'	ff
ق	Q	q	uvular plosive 'q', <sup>3</sup>	qq
ك	K	k	as in 'kite'	kk
ل	L	l	as in "lamp"	ll
م	M	m	as in 'man'	mm
ن	N	n	as in 'name'	nn
ه	H	h	as in 'hat'	hh
و	W	w, ŵ	as in 'wet'	ww
ي/ى	Y	y	as in 'yes'	yy
ء	---	'	a glottal stop	---
---	<u>Aŵ</u>	<u>aŵ</u>	as the 'ow' in 'cow'	---

### Vowels<sup>1</sup>

Short Vowels	Pronunciation
a	as in 'apple'
i	as in 'bin'
u	as in 'put'

Long Vowels	Extended Long Vowels	Pronunciation - Long Vowels	Pronunciation - Extended Long Vowels
ā	āā	as in 'father'	elongate the 'a' in 'father' more than usual
ī, Ī	īī	as in 'seen'	elongate the 'ee' in 'seen' more than usual
ū	ūū	as in 'moon'	elongate the 'oo' in 'moon' more than usual

### Nasal Sound

Notation	Pronunciation
ñ	as in 'uncle'
ṁ <sup>4</sup>	nasalized 'm'

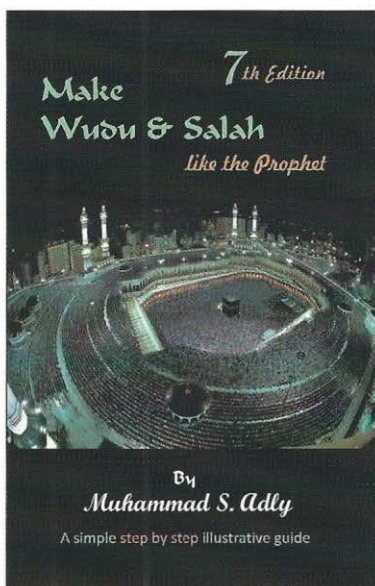
- <sup>1</sup> The English letters 'a', 'i' and 'u' have interchangeably been used for the different forms of similar sounding Arabic letter 'Alif' (ا), as well as for the short, long and extended long vowels.
- <sup>2</sup> Two consecutive consonants are to be pronounced with emphasis, e.g. the 'tt' in 'matter' or the 'ss' in 'mission' etc. The emphasis should be stronger than the usual English pronunciation.
- <sup>3</sup> No English equivalent.
- <sup>4</sup> Assimilation of 'n' into 'b'.

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This book explains how the Prophet used to perform his wudu and salah (prayer) which are required of all Muslims five times daily.

We would like to provide this demonstration to every male and female so they may strive to use the Prophet's manner as a model for performing their salah.

Imam Al-Bukhari narrated that the Messenger of Allah said: "Perform your salah in the same manner as you have seen me doing."

Therefore, in this humble effort, we explain the manner of wudu and salah of Allah's Messenger.



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