

Book of Salah

By Ghulam Sarwar

1. As-Salah

- 1.1. As-Salah: Meaning and Importance
- 1.2. Purpose of As-Salah
- 1.3. 'Ibadah and As-Salah
- 1.4. As-Salah and Jihad
- 1.5. Timings of As-Salah

2. Preparation for As-Salah

- 2.1. At-Taharah
- 2.2. Conditions for As-Salah
- 2.3. Al-Wudu
- 2.4. At-Tayammun (Dry Ablution)
- 2.5. Al-Adhan (Call to Prayer)
- 2.6. Al-Iqamah
- 2.7. Dua after Adhan

3. Details of As-Salah

- 3.1. Kinds of As-Salah
- 3.2. Essentials of As-Salah
- 3.3. Wajibatus Salah
- 3.4. Sunan of As-Salah
- 3.5. Fard Rakahs of As-Salah
- 3.6. Times when you must not pray

4. How to perform As-Salah

- 4.1. Salatul Witr
- 4.2. Sajdatus Sahw

5.2. Salatul Tahajjud

5.3. Salatul Janazah

5.4. Salatul Tarawih

5.5. Salatul Idain

5.6. Salatul Musafir

5.7. Salatul Istikharah

5.8. Qada of As-Salah

5.9. Lessons of As-Salah

6. Eleven Surahs of the Quran

6.1. Suratul Fatihah

6.2. Suratun Nas

6.3. Suratul Falaq

6.4. Suratul Ikhlas

6.5. Suratul Lahab

6.6. Suratun Nasr

6.7. Suratul Kafirun

6.8. Suratul Kawthar

6.9. Suratul Maun

6.10. Surah Quraish

6.11. Suratul Fil

7. Ayatul Kursi

8. Declaration of Faith

8.1. Al-Kalimatut Taiyibah

8.2. Kalimatush Shahadah

4.3. Dua after Salah

8.3. Al-Imanil Mujmal

5. As-Salah on Special Occasions

8.4. Al-Imanul Mufassal

5.1. Salatul Jumuah

8.5. Kalimah Raddil Kufr

Glossary of Islamic Words and Terms

Aṣ-Ṣalāh الصلاة

1

Aṣ-Ṣalāh: Its Meaning and Importance

Islām is a complete way of life. It is the system of life which Allāh has chosen for all mankind. The Qur’ān says: “*Surely, the way of life acceptable to Allāh is Islām.*” (Sūrah Āli ‘Imrān 3:19) Islām is the guidance (*Hidāyah*) for all affairs of life. It is based on five basic duties known as the pillars of Islām (*Arkānul Islām*). The first of these is *Ash-Shahādah* – the declaration of faith. This declaration is at the centre of all Islāmic duties. *Ash-Shahādah* is testifying that ‘*there is no god but Allāh, Muḥammad is the messenger of Allāh*’. As soon as a person freely testifies this, he becomes a Muslim. He now has to do certain specific duties, one of which is *Aṣ-Ṣalāh*, known as the second pillar of Islām. Besides *Ash-Shahādah* and *Aṣ-Ṣalāh*, the three other basic duties are *Az-Zakāh* (Welfare Contribution), *Aṣ-Ṣawm* (Fasting in the month of *Ramaḍān*) and *Al-Hajj* (Pilgrimage to Makkah).

Aṣ-Ṣalāh (known also as *Namaz*, which is a Persian word) is the most important of all acts of worship (*‘Ibādah*). *Aṣ-Ṣalāh* is the prayer offered to Allāh by specific words and actions as shown by Prophet Muḥammad ﷺ.

It is very difficult to translate *Aṣ-Ṣalāh* into English. The nearest English words are ‘prayer’, ‘blessings’, ‘supplication’ or ‘grace’. The word prayer can mean any sort of prayer but, in Islām, *Aṣ-Ṣalāh* is the prescribed prayer which has to be offered in a particular way at set times. It is better to use the Arabic word *Aṣ-Ṣalāh* at all times.

Aṣ-Ṣalāh is a practical sign of our faith (*Imān*) in Allāh and Islām. It separates a believer from the one who does not believe (*Kāfir*). That is why Allah commanded: “*Guard strictly your Ṣalāh, especially the middle Ṣalāh and stand before Allāh with all devotion.*” (Sūratul Baqarah 2:238) *Aṣ-Ṣalāh* helps us to be good, well behaved, disciplined, modest and successful. Prophet Muḥammad ﷺ said, “The first thing that the slave of Allāh will be called upon to account for on the day of judgement will be *Aṣ-Ṣalāh*. If it was good, his actions will be taken as good; if it was bad, his actions will be taken as bad.” (*At-Tirmidhī* and *Abū Dāwūd*) Allāh says in the Qur’ān: “*Surely, Ṣalāh keeps you away from indecency and evil.*” (Sūratul ‘Ankabūt 29:45) You should start to say *Aṣ-Ṣalāh*

when you are seven years old. You must be regular in saying your Ṣalāh when you are ten years old.

Make it a point to understand the importance of *Aṣ-Ṣalāh* and make a promise to offer it daily at fixed times. If you do so, Allāh will guide you and reward you.

Purpose of Aṣ-Ṣalāh

It is important to make *Aṣ-Ṣalāh* a part of your life. The Qur'ān commands us to establish *Aṣ-Ṣalāh* (*Aqīmūṣ Ṣalāh*). It means that Allāh commands us to perform *Aṣ-Ṣalāh* and to ask others to do the same. We do not live alone; we belong to the society of mankind. *Aṣ-Ṣalāh* prepares society as well as each of us to obey the Laws of Allāh.

The purpose of establishing *Aṣ-Ṣalāh* is to remember Allāh (*Dhikrullāh*). Allāh commands in the Qur'ān: "*Establish Aṣ-Ṣalāh to remember Me.*" (*Sūrah Tākā* 20:14) To remember Allāh means to obey Him in all affairs of life.

After testifying *Ash-Shahādah*, Muslims must be ready to say *Aṣ-Ṣalāh*. This is the first sign of their testimony. It means they are prepared to act on this testimony. This is why in Islam words and actions must go together. We must do what we say. Otherwise, our words are meaningless.

Aṣ-Ṣalāh must change our lifestyle. It must inspire us to obey Allāh in every way. If our *Aṣ-Ṣalāh* does not improve our behaviour, we must think carefully and find out where we are going wrong.

'Ibādah and Aṣ-Ṣalāh

Ibādah, an Arabic word, means worship and obedience to Allāh. Allāh says in the Qur'ān: "*Indeed I created Jinn and human beings for no other purpose but to worship Me.*" (*Sūratudh Dhāriyūn*: 51:56). Everything we do is *Ibādah*, if we do it for Allāh's sake. For example, obeying parents, respecting elders, eating *Halāl* food, telling the truth and not telling lies, keeping promises, not being greedy, helping the poor and the needy, and honesty in trade and politics are all acts of *Ibādah*. Our purpose in life is to seek Allāh's pleasure through *Ibādah* and *Aṣ-Ṣalāh* prepares us to achieve this.

Four of the basic duties of Islām: – *Aṣ-Ṣalāh*, *Az-Zakāh*, *Aṣ-Ṣawm* and *Al-Hajj* – are the main acts of *Ibādah*. Performance of these duties makes us ready to obey the commands of Allāh in all affairs of our life. *Aṣ-Ṣalāh* is the most

important of these four basic duties. It brings us closer to our Creator, and helps us to obey Him. Allāh, our Creator, is happy and pleased when we obey His commands. He in return gives us peace and happiness in this life and in the life hereafter (*Ākhirah*).

Aṣ-Ṣalāh and Jihād

Jihād means doing one's best to see that *Ma'rūf* (Right) is established in a society and *Munkar* (Wrong) is removed from it. *'Ibādah* should prepare us for *Jihād* in the way of Allāh. Our *'Ibādah* is meaningful if it helps us to work for the cause of Allāh. *Aṣ-Ṣalāh* is for *'Ibādah* and *'Ibādah* is for *Jihād fī sabī lillāh* (*Jihād* in the way of Allāh).

You have learned before that Islām is the complete way of life chosen by Allāh for mankind. In Islām, all parts of human life are connected to one another and are not separate. For example, the declaration of faith (*Ash-Shahādah*) is connected to each of the other basic duties: *Aṣ-Ṣalāh*, *Az-Zakāh*, *Aṣ-Ṣawm* and *Al-Hajj*. These duties prepare us for *Jihād fī sabī lillāh*.

Our life does not end with death. The real and permanent life is the life after death. So, we must work for the success in the never-ending life. There will be a test on the Day of Judgement when all our actions in this life will be judged by Allāh. One who succeeds will be rewarded by Paradise (*Al-Jannah*), a place of permanent happiness and joy, and the one who fails will face torment in Hell (*Jahannam*), a place of terrible suffering and pain. *Jihād fī sabī lillāh* is the surest way to success in the life after death.

Names of Aṣ-Ṣalāh

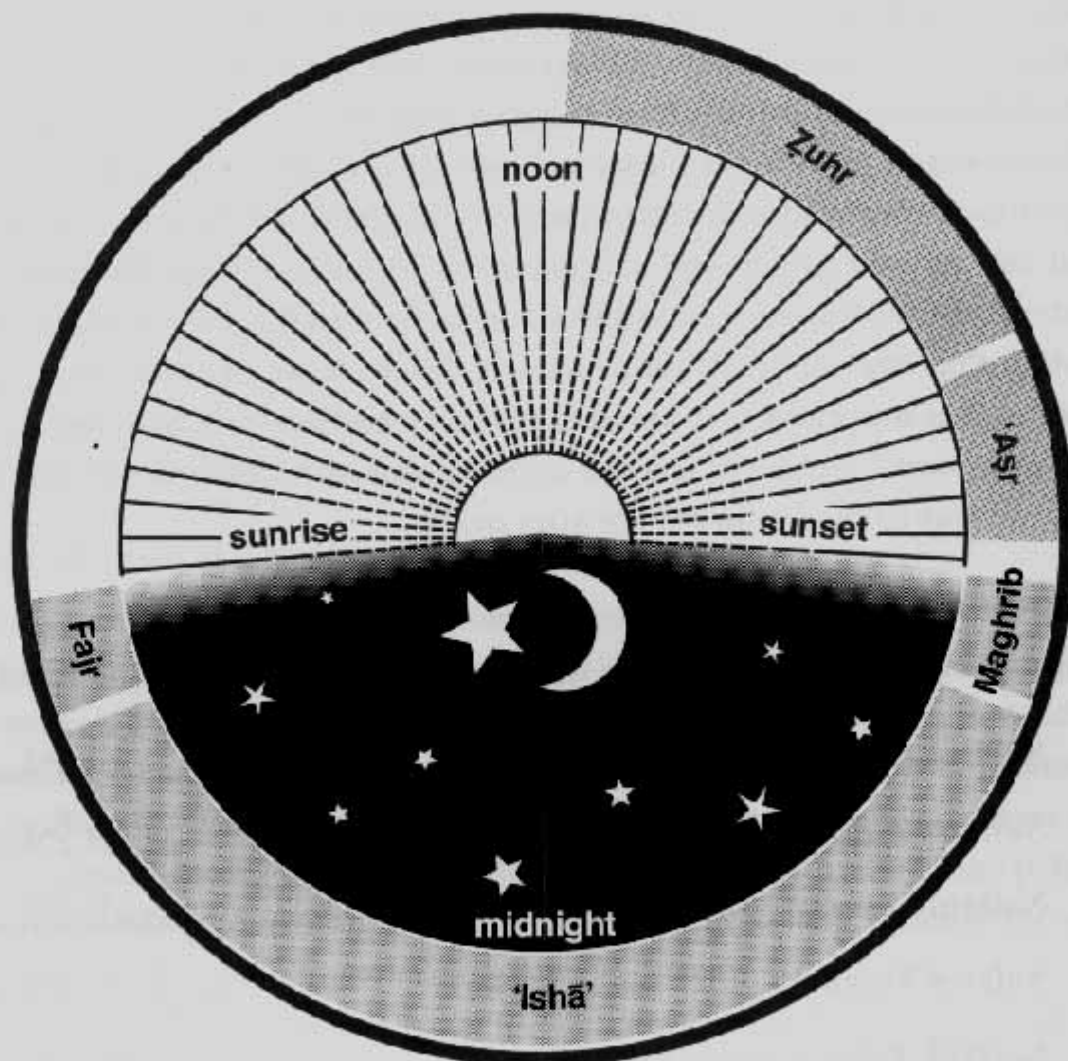
A Muslim must offer *Aṣ-Ṣalāh* five times a day. These five daily *Ṣalāh* are:

- | | | |
|---|---------------------------------------|---------------------|
| 1 | Ṣalātul Fajr (dawn prayer) | صَلَاةُ الْفَجْرِ |
| 2 | Ṣalātuz Zuhr (after midday prayer) | صَلَاةُ الظُّهْرِ |
| 3 | Ṣalātul 'Aṣr (late afternoon prayer) | صَلَاةُ الْعَصْرِ |
| 4 | Ṣalātul Maghrib (after sunset prayer) | صَلَاةُ الْمَغْرِبِ |
| 5 | Ṣalātul 'Ishā' (night prayer) | صَلَاةُ الْعِشَاءِ |

Timings of Aṣ-Ṣalāh

Aṣ-Ṣalāh must be offered at fixed times. Allāh says in the Qur'ān: "Ṣalāh at set times has been made a duty on the believers." (Sūratun Nisā' 4:103) The timings of Aṣ-Ṣalāh are:

- | | | |
|---|----------------|---|
| 1 | Fajr | <i>From dawn until just before sunrise</i> |
| 2 | Zuḥr | <i>After midday until afternoon</i> |
| 3 | 'Aṣr | <i>From late afternoon until just before sunset</i> |
| 4 | Maghrib | <i>After sunset until daylight ends</i> |
| 5 | 'Ishā' | <i>Night until midnight or dawn</i> |



Timings of five daily Ṣalāh

Preparation for Aṣ-Ṣalāh

2

الطَّهَارَةُ Aṭ-Ṭahārah

Aṣ-Ṣalāh has to be done as Allāh commanded and as shown by Prophet Muḥammad ﷺ. It has to be offered in a particular way. It needs some preparation. This preparation includes Ṭahārah. Ṭahārah means to be clean and pure. Allāh says in the Qur'ān: "Surely Allāh loves those who turn to Him and those who care for cleanliness." (Sūratul Baqarah 2:222) Prophet Muḥammad ﷺ said that purification is the key to Aṣ-Ṣalāh (Mishkāt Al-Maṣabīh). He ﷺ also said that purification is one half of faith (Muslim).

How can we have Ṭahārah? To have Ṭahārah for our body, we can have *Ghusl* **الغُسل** (full wash of the body) with clean water and we can have *Wuḍū'* **الْوُضُوءُ** (Ablution) which has to be done in a particular way.

Cleanliness of clothes also includes making sure that you do not have any traces of human or animal excrement (e.g. urine, stool) on your clothes. In Islām, physical cleanliness and cleanliness of the heart are equally important. Cleanliness of the heart means making sure that it is free from the idea of false gods; only the Creator, Allāh, is to be worshipped.

There are certain circumstances when you must have *Ghusl*. Under these circumstances only doing *Wuḍū'* is not enough for saying Aṣ-Ṣalāh. They are:

- 1 After sexual intercourse between husband and wife.
- 2 After ejaculation of semen, for example 'wet dreams'.
- 3 For women, after menstruation and up to 40 days after childbirth.

The compulsory (*Fard*) aspects of *Ghusl* are: (i) rinsing the mouth thoroughly, (ii) rinsing the nose up to the nasal bone, (iii) washing all parts of the body (including the hair) thoroughly. The steps to take for *Ghusl* are: make *Niyah* (intention) that you are having *Ghusl* to cleanse yourself from impure or dirty things; wash your hands up to the wrists three times and then wash your private parts thoroughly; make *Wuḍū'* and, finally, pour water on all parts of the body, including your hair, and wash your whole body three times.

Conditions for Aṣ-Ṣalāh

- 1 Cleanliness of the whole body.
- 2 Cleanliness of clothes.

- 3 Cleanliness of the place of prayer.
- 4 For males, covering of the body from the navel to the knees. For females, covering the whole body except the face, feet below the ankles and the hands.
- 5 Facing *Al-Ka'bah* (*Qiblah*).
- 6 Making *Niyah* (Intention).
- 7 Offering *Aş-Şalāh* at set times.
- 8 Saying *Aş-Şalāh* in Arabic.

Al-Wuḍū' الوُضُوءُ

Before we begin to say *Aş-Şalāh*, we must first make ourselves ready. We must make sure that our body, clothes and the place of *Aş-Şalāh* are clean. Cleansing parts of the body for the purpose of *Aş-Şalāh* is called *Wuḍū'*.

Allāh says in the Qur'ān: "Oh you who believe, when you prepare for *Aş-Şalāh*, wash your faces and your hands to the elbows; rub your heads and wash your feet up to the ankles. And if you are unclean, purify yourself." (*Sūratul Mā'idah* 5:6)

This verse clearly points out what we must do in *Wuḍū'*: (i) wash our face, (ii) wash our hands up to the elbow, (iii) wipe our head, (iv) wash our feet up to the ankles. There are also the *Sunnah* (practices) of Prophet Muḥammad ﷺ.

Wuḍū' is essential for performing *Aş-Şalāh*. We must not perform *Aş-Şalāh* without first making *Wuḍū'*. The steps to take for *Wuḍū'* are:

a Make *Niyah* (intention) saying the *Tasmiyah* (*Basmalah* or *Bismillāh*):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillāhir raḥmānir raḥīm

In the name of Allāh, the Most Merciful, the Most Kind.

Then wash both hands up to the wrists three times making sure that water has reached between the fingers.



b Put a handful of water into the mouth and rinse it thoroughly three times.



c Sniff water into the nostrils three times to clean them and then wash the tip of the nose.



d Wash the face three times from right ear to left ear and from forehead to throat.



e Wash the right arm, and then left arm, thoroughly from wrist to elbow three times.

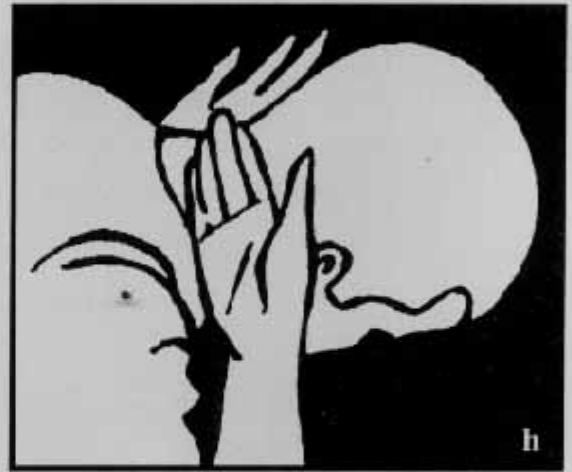




f Move the wet palms of both hands over the head, starting from the top of the forehead to the neck.



g Rub the wet fingers into the grooves and holes of both ears and also pass the wet thumbs behind the ears.



h Pass the backs of the wet hands over the nape. (See *Nailul Awjār* by ‘Allāmah Shawkāni, 1973, vol. 1, p. 203)

i Wash both feet to the ankles starting from the right foot and making sure that water has reached between the toes and all other parts of the feet.



If you made a full *Wuḍū'* before putting on your socks, it is not necessary to take them off every time you repeat your *Wuḍū'*; it is enough to wipe the upper part of the socks with wet fingers. Leather socks are better for this, but any durable, untornd thick socks will also do. This type of wiping is valid for twenty-four hours only (three days in the case of a journey).

At the end of all the steps, recite:

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

*Ash-hadu allā ilāha illallāhu waḥdahū lā sharīka lahu
wa ash-hadu anna Muḥammadan 'abduhu wa rasūluh.*

I testify that there is no god but Allāh and He is One and has no partner
and I testify that Muḥammad is His servant and messenger.

You should repeat your Wuḍū' after:

- 1 Natural discharges (e.g. urine, stool, wind and the like).
- 2 Flow of blood or pus from any part of the body.
- 3 Full mouth vomiting.
- 4 Falling asleep or losing consciousness.
- 5 Touching the sexual organs.

At-Tayammum (Dry Ablution) التَّيَمُّمُ

Islām is a very practical way of life. It has not laid down any impossible duties for us. For instance, if you cannot make *Wuḍū'* for any of the following reasons:

- 1 water is not available at all,
- 2 the water available is insufficient (e.g. available water is enough for drinking only), or
- 3 use of water is harmful (e.g. in sickness)

then you are allowed to make *Tayammum* and offer your *Ṣalāh*.

For *Tayammum* you are required to:

- 1 (a) Make *Niyah* by saying: *Bismillāhir raḥmānir raḥīm*, then (b) place both your hands lightly on earth, sand, stone or any other object having dust on it.
- 2 Blow the dust off your hands and wipe your face with the hands once the same way as you do in *Wuḍū'*.
- 3 Repeat 1(b) and wipe the right arm from wrist to elbow with the left hand and the left arm with the right hand.

Al-Adhān (Call to Prayer) **الْأَذَانُ**

Fard (compulsory) *Ṣalāh* should preferably be offered in a mosque in congregation. All other *Ṣalāh* can be offered privately at home. To call Muslims to *Ṣalāh*, Prophet Muḥammad ﷺ introduced the system of *Adhān*. *Adhān* signals that the time of *Ṣalāh* has arrived.

The person who gives *Adhān* is called the *Mu'adhdhin* (Caller). Allāh says in the Qur'ān: "Who speaks better than one who calls to Allāh and acts righteously." (*Sūrah Hā Mīm As-Sajdah 41:33*)

The first *Mu'adhdhin* of Islām was Bilāl bin Rabāḥ. When calling the *Adhān*, the *Mu'adhdhin* stands in the minaret or in the courtyard of the mosque, faces the *Qiblah*, raises his hands to his ears and calls out:

اللَّهُ أَكْبَرُ

Allāhu akbar

Allāh is the
Greatest

اللَّهُ أَكْبَرُ

Allāhu akbar

Allāh is the
Greatest

اللَّهُ أَكْبَرُ

Allāhu akbar

Allāh is the
Greatest

اللَّهُ أَكْبَرُ

Allāhu akbar

Allāh is the
Greatest

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Ash-hadu allā ilāha illallāh

I testify that there is no
god but Allāh

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Ash-hadu allā ilāha illallāh

I testify that there is no
god but Allāh

أَشْهَدُ أَنْ مُحَمَّدًا رَسُوْلُ اللهِ

*Ash-hadu anna Muḥammadar
rasūlullāh*

I testify that Muḥammad
is Allāh's messenger

حَيَّ عَلَى الصَّلَاةِ

Ḥaiya 'alaṣ ṣalāh
Rush to Ṣalāh

حَيَّ عَلَى الْفَلَاحِ

Ḥaiya 'alal falāḥ
Rush to success

اللهُ أَكْبَرُ

Allāhu akbar
Allāh is the Greatest

أَشْهَدُ أَنْ مُحَمَّدًا رَسُوْلُ اللهِ

*Ash-hadu anna Muḥammadar
rasūlullāh*

I testify that Muḥammad
is Allāh's messenger

حَيَّ عَلَى الصَّلَاةِ

Ḥaiya 'alaṣ ṣalāh
Rush to Ṣalāh

حَيَّ عَلَى الْفَلَاحِ

Ḥaiya 'alal falāḥ
Rush to success

اللهُ أَكْبَرُ

Allāhu akbar
Allāh is the Greatest

لَا إِلَهَ إِلَّا اللهُ

Lā ilāha illallāh
There is no god but Allāh

During the *Adhān* for *Fajr Ṣalāh* the following words are added after *Ḥaiya 'alal falāḥ*:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

Aṣṣalātu khairum minan nawm
Ṣalāh is better than sleep

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

Aṣṣalātu khairum minan nawm
Ṣalāh is better than sleep

الإقامة Al-Iqāmah

Iqāmah is the second call to *Ṣalāh* said inside the mosque at the beginning of *Ṣalāh* in congregation (*Jama'ah*). When the *muṣallis* (persons saying *Ṣalāh*) stand in rows, the *Mu'adhdhin* says *Iqāmah* which is the same as the *Adhān* except that after *Ḥaiya 'alal falāḥ*, the following words are added:

قَدْ قَامَتِ الصَّلَاةُ

Qad qāmatiṣ ṣalāh
Ṣalāh has begun

قَدْ قَامَتِ الصَّلَاةُ

Qad qāmatiṣ ṣalāh
Ṣalāh has begun

We should repeat the words the *Mu'adhhdhin* calls out after him and when he says *Ḥaiya 'alaṣ ṣalāh* and *Ḥaiya 'alal faīāh*, we should say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Lā ḥawla walā quwwata illā billāh
There is no power and strength except Allāh

After hearing the *Mu'adhhdhin* say *Aṣṣalātu khairum minan nawm* we should say:

صَدَقْتَ وَبَرَّرْتَ

Ṣadaqta wa bararta
You told the truth and you did good

When the *Mu'adhhdhin* says *Qad qāmatiṣ ṣalāh* we should say:

أَقَامَهَا اللَّهُ وَآدَامَهَا

Aqāmahallāhu wa adāmahā
May Allāh establish it and make it permanent

Du'ā' after Adhān الدُّعَاءُ بَعْدَ الْأَذَانِ

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ آتِ مُحَمَّدًا بِالْوَسِيلَةِ
وَالْفَضِيلَةِ وَالدَّرَجَةَ الرَّفِيعَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا بِالَّذِي وَعَدْتَهُ
وَارْزُقْنَا شَفَاعَتَهُ يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ.

Allāhumma rabba hādhihid da'watit tāmmati waṣṣalātil qā'imah, āti Muḥammadan il wasīlata wal faḍīlah wad darajatar rafī'ah, wab'athhu maqāmum maḥmudanilladhi wa'ad tahu wa arzuqnā shafā'atahu yawmal qiāmah, innaka lā tukhliful mī'ād.

O Allāh, Lord of this complete call and prayer of ours, grant Muḥammad the right of intercession, the most favoured and excellent position, and raise him to the praiseworthy place that You have promised him and bestow upon us his intercession on the Day of Resurrection, for You do not fail in your promise.

Details of Aş-Şalāh

3

Kinds of Aş-Şalāh

1 **Farḍ** **الْفَرَضُ** These are the compulsory *Şalāh* which a Muslim must perform. There are two types of *Farḍ*: (i) *Farḍ 'Ain* **فَرَضٌ عَيْنٌ** These *Şalāh* must be performed by every Muslim, e.g. the five daily *Şalāh*; (ii) *Farḍ Kifāyah* **فَرَضٌ كِفَايَةٌ** These *Şalāh* do not have to be performed by every Muslim; if some members of the community do them, others will be excused from doing them, for example *Şalātul Janāzah*.

2 **Wājib** **الْوَاجِبُ** These are *Şalāh* which also have to be performed and they come next in importance to *Farḍ*, e.g. *Şalātul 'Id* and *Şalātul Witr*.

3 **Sunnah** **السُّنَّةُ** These are *Şalāh* which Prophet Muḥammad ﷺ himself did or approved of. There are two types of *Sunnah Şalāh*: (i) *Sunnah Mu'akkadah* **سُنَّةٌ مُؤَكَّدَةٌ** the *Şalāh* which the Prophet (pbuh) regularly performed and (ii) *Sunnah Ghair Mu'akkadah* **سُنَّةٌ غَيْرُ مُؤَكَّدَةٌ** These are the *Şalāh* which he occasionally performed.

4 **Nafil** **النَّفْلُ** These are *Şalāh* which you can do on your own initiative to become closer to Allāh.

Essentials of Aş-Şalāh **فَرَائِضُ الصَّلَاةِ**

The following actions are *Farḍ* (compulsory) in *Şalāh*:

- 1 **Niyah** **النِّيَّةُ** Making the intention for *Şalāh*.
- 2 **Takbīratul Iḥrām** **تَكْبِيرَةُ الْإِحْرَامِ** Saying *Allāhu akbar* at the beginning of the *Şalāh*.
- 3 **Qiyām** **الْقِيَامُ** Standing upright.
- 4 **Qirā'h** **الْقِرَاءَةُ** Reciting *Sūratul Fātiḥah* and some verses from the Qur'ān.
- 5 **Rukū'** **الرُّكُوعُ** Bowing down in a way so as to form a right angle with the legs.
- 6 **Sujūd** **السُّجُودُ** Prostrating in such a way that the palms of both hands, the forehead, the tip of the nose, the knees and the toes of both feet touch the ground; there must be enough space between the arms and the chest

and the legs and the belly so that they do not touch each other but remain apart.

7 **Qu'ūdul Akhir** الْقُعُودُ الْآخِرُ Sitting down in such a way as to keep the right foot upright on the toes and the left foot in a reclining position under the buttocks. This is done at the end of a particular *Ṣalāh*. If it is a two *rak'ah* *Ṣalāh* it is after the second *rak'ah* and if it is a four *rak'ah* *Ṣalāh* it is after the fourth *rak'ah*.

8 **Salām** السَّلَامُ Turning the head to the right saying *Assalāmu 'alaikum wa raḥmatullāh* and then to the left repeating *Assalāmu 'alaikum wa raḥmatullāh*. This means the completion of *Ṣalāh*.

Wājibātuṣ Ṣalāh وَاجِبَاتُ الصَّلَاةِ

The actions listed below should also be done in your *Ṣalāh*. They are called *Wājibātuṣ Ṣalāh* (necessary actions in *Ṣalāh*). They are next in importance to the eight *Farḍ* actions.

1 Reciting *Sūratul Fātiḥah* and some other verses from the Qur'ān in the first two *rak'ahs* of any *Farḍ Ṣalāh*.

2 Reciting *Sūratul Fātiḥah* in every *rak'ah* of every *Ṣalāh*.

3 Reciting a small *Sūrah*, a long verse or three small verses in each *rak'ah* of *Ṣalāh* except the third and fourth *rak'ah* of *Farḍ Ṣalāh*.

4 Reciting *Sūratul Fātiḥah* before the other *Sūrah* or verses of the Qur'ān.

5 Maintaining the order of *qiyām*, *qirū'h*, *rukū'*, *sujūd*, *qu'ūd* and *salām*.

6 Standing upright after *rukū'*.

7 Sitting up between two *sujūd*.

8 Performing each part of *Ṣalāh* calmly without haste (*I'tidal*).

9 Sitting whilst reciting the first *Tashahhud* in a three or four *rak'ah* *Ṣalāh*.

10 Reciting *Tashahhud* in both sittings in all the three and four *rak'ah* *Ṣalāh*.

11 Reciting *Sūratul Fātiḥah* and another *Sūrah* or verses loudly in the first two *Farḍ rak'ahs* of *Fajr*, *Maghrib*, and *'Ishā'*, in all the *rak'ahs* of *Jumu'ah*, *'Id*, *Tarāwīḥ*, and in *Witr* during the Islāmic month of *Ramaḍān*.

12 To finish *Ṣalāh* by saying the words of *Salām*.

13 Reciting *Du'ā' Al-Qunūt* in the third *rak'ah* of *Witr Ṣalāh*.

14 Saying six or twelve *Takbīr* in both *'Id Ṣalāh*.

15 Doing *Sajdatuṣ Sahw* in case of mistakes during *Ṣalāh*.

Sunan of Aṣ-Ṣalāh سنن الصلاة

The following actions are the *Sunan* (plural of *سنة* *Sunnah*) in *Ṣalāh*:

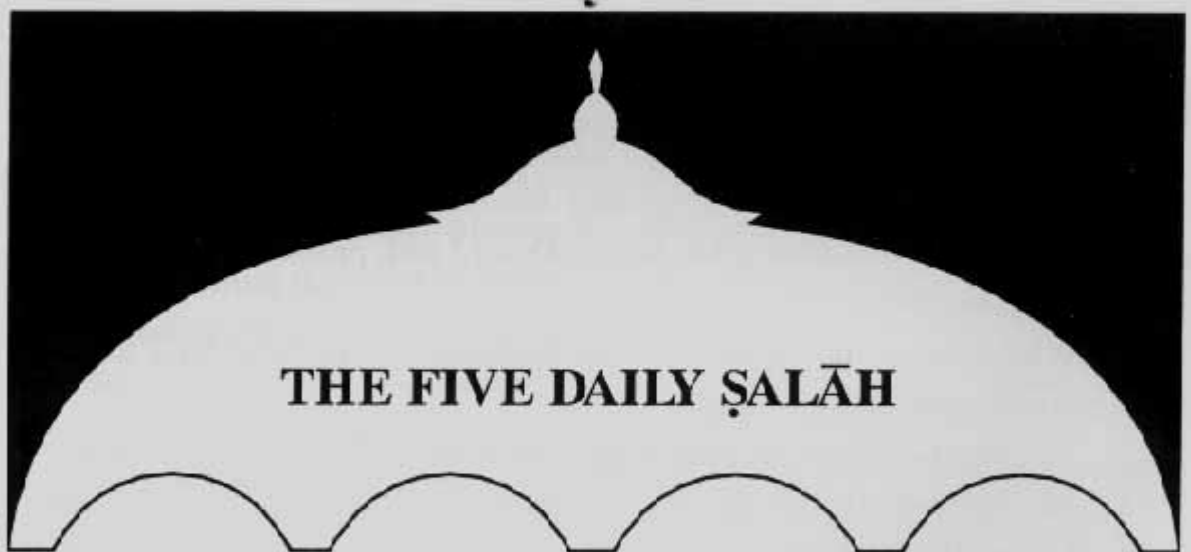
- 1 Raising both hands to the ears when saying *Allāhu akbar*.
- 2 Facing straight towards the *Qiblah* when saying *Allāhu akbar*.
- 3 The *Imām* (person who leads the prayer) saying aloud *Allāhu akbar* in different stages of *Ṣalāh* and *Sami' allāhu liman ḥamidah* (Allāh listens to those who praise Him) whilst getting up from *rukū'*.
- 4 Placing the right hand over the left hand and below the navel or on the chest.
- 5 Reciting *Thanā'* (*Subḥānaka...*), *Ta'awwudh* (*A'ūdhu billāhi...*) and *Tasmiyah* (*Bismillāh...*) silently.
- 6 Reciting only *Sūratul Fātiḥah* (silently) in the third and fourth *rak'ah* of all *Fard Ṣalāh*.
- 7 Saying *Āmīn* quietly or loudly on completing the recitation of *Sūratul Fātiḥah*.
- 8 Saying *Subḥāna rabbiyal 'aẓīm* three times in *rukū'* and *Subḥāna rabbiyal a'lā* three times in *Sujūd*.
- 9 Keeping the head and neck straight in *rukū'*.
- 10 The *Imām* saying *Sami' allāhu liman ḥamidah* and the followers (*Muqtadis*) saying *Rabbana lakal ḥamd* (O our Lord, praise be to You) whilst getting up from *rukū'*.
- 11 Whilst going into *Sujūd*, placing the knees on the floor first followed by the hands, nose and forehead.
- 12 Placing the palms near the knees when sitting between the *Sujūd*.
- 13 Sitting correctly inbetween two *Sujūd*, e.g. placing the feet correctly.
- 14 Lifting the forefinger of the right hand at the words *Ash-hadu allā ilāha illallāh* when reciting *Tashahhud*.
- 15 Reciting *Aṣ-Ṣalāh 'alan Nabīy (Darūd)* after the final *Tashahhud*.
- 16 Turning the head to the right and then to the left in the *Salām*.

Fard Rak'ahs of Aş-Şalāh

The *Fard* (compulsory) *rak'ahs* of *Aş-Şalāh* are:

Fajr	.....	2 rak'ah	
Zuhr	.....	4 rak'ah	
'Aşr	.....	4 rak'ah	
Maghrib	.....	3 rak'ah	
'Ishā'	.....	<u>4 rak'ah</u>	
		17 rak'ah	
Jumu'ah	.....	2 rak'ah	(in place of <i>Zuhr</i> on Friday)

Number of Rak'ahs in Aş-Şalāh



Fajr	Zuhr	'Aşr	Maghrib	'Ishā'
2 Sunnah	4 Sunnah	4 Sunnah*		4 Sunnah*
2 Fard	4 Fard	4 Fard	3 Fard	4 Fard
	2 Sunnah		2 Sunnah	2 Sunnah
	2 Nafl		2 Nafl	2 Nafl
				3 Witr
				2 Nafl
4	12	8	7	17

(* these *Sunnah* before '*Aşr* and '*Ishā'* are *Ghair Mu'akkadah*)

In addition to the five daily *Ṣalāh*, there are occasional *Ṣalāh*, e.g. *Ṣalāatul Jumu'ah* every Friday, *Ṣalāatul 'Idul Fiṭr*, *Ṣalāatul 'Idul Aḍḥā* and *Ṣalāatul Tarāwīḥ* in the month of *Ramaḍān*. The number of *rak'ahs* in these *Ṣalāh* are:

Jumu'ah	'Idul Fiṭr	'Idul Aḍḥā	Tarāwīḥ
4 Sunnah			20 Sunnah
2 Farḍ	2 Wājib	2 Wājib	
4 Sunnah			
2 Sunnah			
2 Nafl			
14	2	2	20

Tarāwīḥ is offered after the two *Sunnah rak'ah* of *'Ishā'* but before the three of *Witr*. *Tarāwīḥ* is discussed in chapter 5.

After midnight and before dawn a prayer called *Ṣalāatul Tahajjud* was regularly offered by Prophet Muḥammad ﷺ. *Tahajjud* is also discussed in chapter 5.

Times when you must not pray:

- 1 From the beginning of sunrise until 15-20 minutes after full sunrise.
- 2 When the sun is at its height (zenith or meridian).
- 3 From the beginning of sunset until it is fully set.
- 4 For women during menstruation, and for up to 40 days during post-childbirth bleeding.

One should not say Nafl Ṣalāh:

- 1 Between the *Farḍ* of *Ṣalāatul Fajr* and sunrise.
- 2 Between the *Farḍ* of *Ṣalāatul 'Aṣr* and sunset.
- 3 Before the *Farḍ* of *Ṣalāatul Maghrib*.
- 4 During the *Khutbahs* of *Ṣalāatul Jumu'ah* and *Ṣalāatul 'Id*.
- 5 Between *Ṣalāatul Fajr* and *Ṣalāatul 'Id*.
- 6 After *Ṣalāatul 'Id* at the place where the *Ṣalāh* has been offered.
- 7 During the *Ḥajj* at Arafāt after *Ṣalāatul Zuhr* and *Ṣalāatul 'Aṣr* have been offered together.
- 8 Between *Ṣalāatul Maghrib* and *Ṣalāatul 'Ishā'* at *Muzdalifah* during *Ḥajj*.
- 9 When only a little time is left for saying the *Farḍ* of any *Ṣalāh*.

How to perform Aş-Şalāh

4

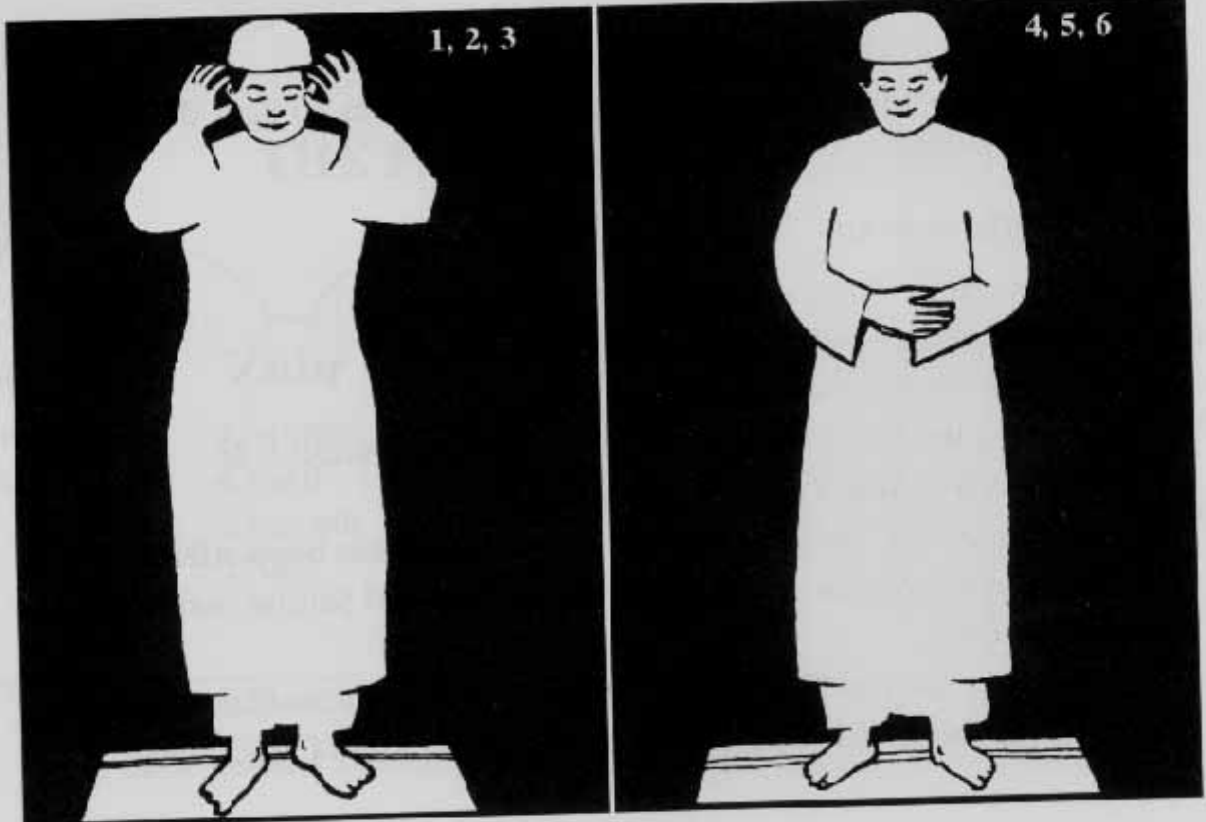
At this stage you should be ready to start saying your *Şalāh*. Make sure you have *Wuḍū'*, a clean body, clean clothes and a clean place. This is how you should do your *Şalāh*:

- 1 Stand upright on your prayer mat facing the direction of *Al-Ka'bah*. This is called *Qiyām* and the direction is called *Qiblah* in Arabic. In England the *Qiblah* is towards the south-east. In other countries the direction will be different. You will have to find out its direction before doing your *Şalāh*.
- 2 Say your *Niyah* (intention) either verbally or in your mind. *Niyah* is said with the words:

			<i>Fajr*</i>
	two* <i>Fard*</i>		<i>Zuhr</i>
"I intend to say	three <i>Sunnah</i>	<i>rak'ahs</i> of <i>Şalātul</i>	' <i>Aş</i> for Allāh facing <i>Al-Ka'bah</i> ."
	four		<i>Maghrib</i>
			<i>Ishā'</i>

(*say the one which is relevant)

- 3 Raise your hands up to your ears (women and girls up to their shoulders) and say **اللَّهُ أَكْبَرُ** *Allāhu Akbar* (Allāh is the Greatest). This is called *Takbīratul Iḥrām*, meaning that all worldly things are now forbidden to you.



- 4 Place your right hand on your left hand just below the navel or on the chest (women and girls put their hands on their chest) and recite:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Subhānakallāhumma wa biḥamdika wa tabārakasmuka wa ta'ālā jadduka wa lā ilāha ghairuka (or you may read *ghairuka*).

O Allāh, glory and praise are for You, and blessed is Your name, and exalted is Your Majesty; there is no god but You.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A'ūdhu billāhi minash shaiṭānir rajīm

I seek shelter in Allāh from the rejected Satan.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillāhir raḥmānir raḥīm

In the name of Allāh, the Most Merciful, the Most Kind.

- 5 Recite *Sūratul Fātiḥah* (opening chapter) of the Qur'ān:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ .

الرَّحْمَنِ الرَّحِيمِ . مَلِكِ يَوْمِ الدِّينِ .

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ . اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ .

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ .

Alḥamdu lillāhi rabbil 'ālamīn. Arraḥmānir raḥīm. Māliki yawmid dīn.

Iyyāka na'budu wa iyyāka nasta'in. Ihdinaṣ ṣirāṭal mustaqīm.

Ṣirāṭal ladhīna an'amta 'alaihim, ghairil maghḏūbi 'alaihim wa laḏ ḏāllīn.

All praise is for Allāh, the Lord of the Universe.

The Most Merciful, the Most Kind. Master of the Day of Judgement.

You alone we worship, from You alone we seek help. Guide us along the straight path. The path of those whom You have favoured, not of those who earned Your anger nor of those who go astray.

Then say, quietly or loudly: آمين *Āmīn*

The recitation of *Al-Fātiḥah* is a must in all prayers.

- 6 Recite any other passage from the Qur'ān. For example:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillāhir raḥmānir raḥīm

قُلْ هُوَ اللَّهُ أَحَدٌ. اللَّهُ الصَّمَدُ. لَمْ يَلِدْ وَلَمْ يُولَدْ.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ.

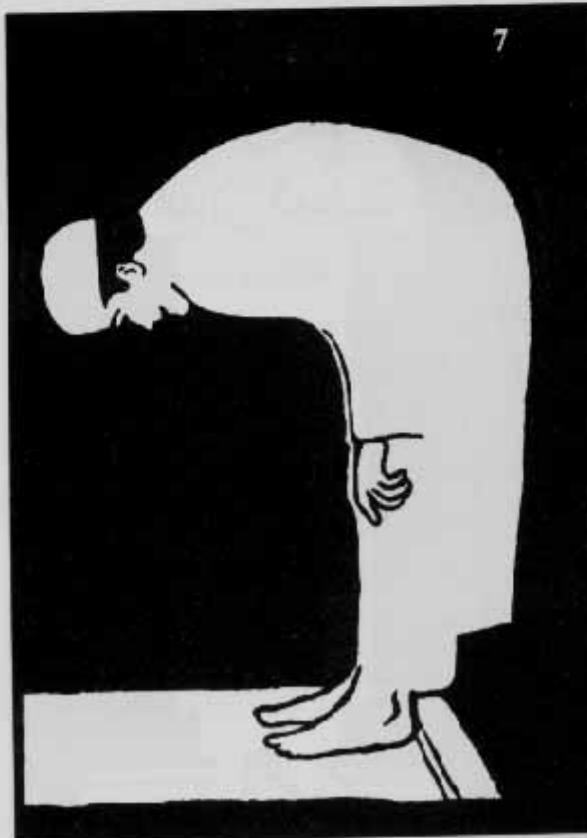
Qul huwallāhu aḥad. Allāhuṣ ṣamad. Lam yalid walam yūlad.

Walam yakul lahu kufuwān aḥad.

Say, He is Allāh, the One. Allāh is Eternal and Absolute. None is born of Him nor is He born. And there is none like Him. (*Sūratul Ikhḷāṣ* 112)

- 7 Bow down saying **اللَّهُ أَكْبَرُ** *Allāhu akbar*. Place your hands on your knees and say **سُبْحَانَ رَبِّيَ الْعَظِيمِ** *Subḥāna rabbiyal 'aẓīm* (Glory to my Lord, the Great) three times. This position is called *Rukū'*.

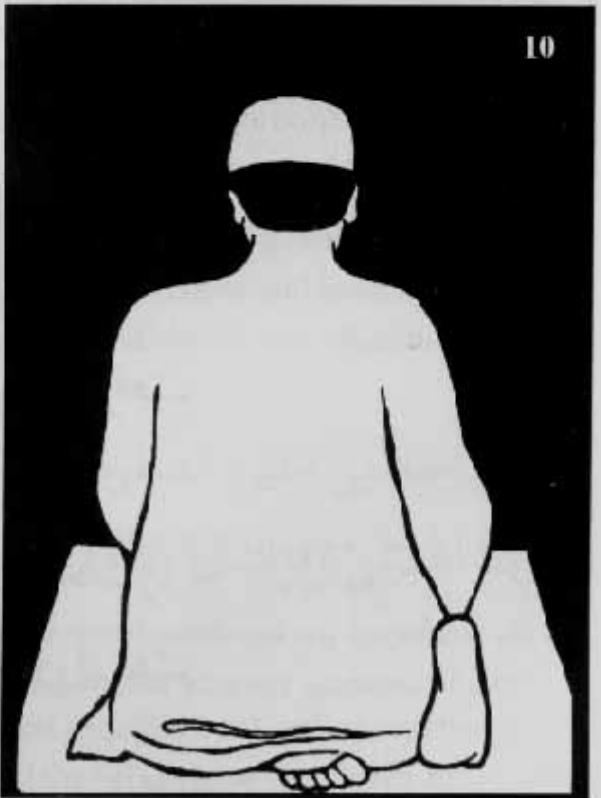
- 8 Stand up from *Rukū'* saying **سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ** *Sami' allāhu liman ḥamidah* (Allāh hears those who praise Him), followed by **رَبَّنَا لَكَ الْحَمْدُ** *Rabbanā lakal ḥamd* (Our Lord, praise be to You). This is called *I'tidal* as you return to the position of *Qiyām* (standing).



9 Prostrate saying *Allāhu akbar*, with your forehead, nose, palms of both hands, your knees and your toes touching the floor. Recite **سُبْحَانَ رَبِّيَ الْأَعْلَى** *Subhāna rabbiyal a'ālā* (Glory to my Lord, the Highest) three times. This position is called *Sujūd*. Your arms should not touch the floor.



10 Get up from the floor saying *Allāhu akbar* and sit upright with your knees bent and palms placed on them. After a moment's rest* prostrate again saying *Allāhu akbar* and recite *Subhāna rabbiyal a'ālā* three times. Get up from this position saying *Allāhu akbar*.



* Here you may say the *du'ā'*:

رَبِّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَاهْدِنِيْ وَعَافِنِيْ وَارْزُقْنِيْ
Rabbighfirli warḥamni wahdinī wa'āfinī warzuqnī

This completes one *rak'ah* or one unit of *Ṣalāh*. The second *rak'ah* is performed in the same way, except that you do not recite *Subḥānaka*, *Ta'awwudh* (*A'ūdhu billāhi...*) or *Tasmiyah* (*Bismillāh...*), then after the second prostration you sit upright and recite quietly *At-Tashahhud*:

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-taḥīyātu lillāhi waṣ ṣalawātu waṣ ṭaiyibātu as-salāmu 'alāika aiyuhan nabīyu wa raḥmatullāhi wa barakātuh. As-salāmu 'alainā wa 'alā 'ibādillāhiṣ ṣālihīn. Ash-hadu allā ilāha illallāhu wa ash-hadu anna Muḥammadan 'abduhu wa rasūluh.

All prayer is for Allāh, and worship and goodness, peace be upon you, O Prophet, and the Mercy of Allāh and His blessings. Peace be upon us and on the righteous servants of Allāh. I testify that there is no god but Allāh and I testify that Muḥammad is His servant and messenger. (*Al-Bukhārī* and *Muslim*)

In a three *rak'ah Ṣalāh* (as in *Maghrib*) or a four *rak'ah Ṣalāh* (*Zuhr*, *'Aṣr* and *'Ishā'*) you stand up for the remaining *rak'ah* after *Tashahhud*. But for a two *rak'ah Ṣalāh* you remain seated after the second *rak'ah* and recite *Aṣ-Ṣalāh 'alan nabīy* (blessings for the Prophet) or *Darūd*:

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.

*Allāhumma ṣalli ‘alā Muḥammadin wa ‘alā āli Muḥammadin,
kamā ṣallaita ‘alā Ibrāhīma wa ‘alā āli Ibrāhīma
innaka ḥamīdum majīd*

*Allāhumma bārik ‘alā Muḥammadin wa ‘alā āli Muḥammadin,
kamā bārakta ‘alā Ibrāhīma wa ‘alā āli Ibrāhīma
innaka ḥamīdum majīd.*

O Allāh, let Your blessings come upon Muḥammad and the family of Muḥammad as You blessed Ibrāhīm and the family of Ibrāhīm.

Truly You are the Praiseworthy and Glorious.

O Allāh, bless Muḥammad and the family of Muḥammad as You blessed Ibrāhīm and the family of Ibrāhīm.

Truly You are the Praiseworthy and Glorious. (*Muslim*)

After this say any of the following *du‘ā*'s (supplications):

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ
فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ.

Allāhumma innī ḥalamtu najṣī ḥulmān kathīrān wa lā yaḡfirudh dhunūba illā anta faḡfirli maḡfiratan min ‘indika warḥamnī innaka antal ḡhafīrur raḥīm.

O Allāh, I have been very unjust to myself and no one grants pardon against sins but You, therefore forgive me with Your forgiveness and have mercy on me. Surely, You are the Forgiver, the Merciful. (*Al-Bukhārī and Muslim*)

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ.
رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ.

Rabbij'alnī muqīmaṣ ṣalāti wa min dhurriyatī rabbanā wa taqabbal du‘ā’.

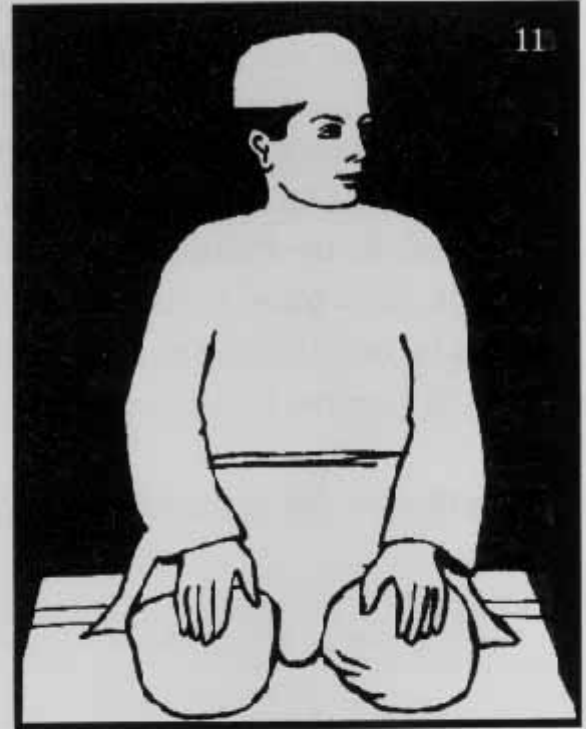
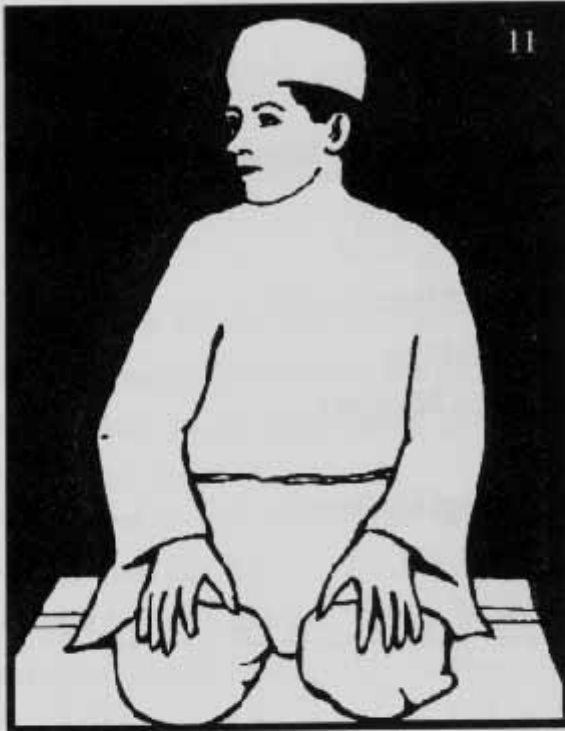
Rabbanaghfirli wa liwālidaiya wa lilmu‘minīna yawma yaqūmul ḥisāb.

O Lord, make me and my children steadfast in Ṣalāh; our Lord, accept the prayer.

Our Lord, forgive me and my parents and the believers on the Day of Judgement.

(*Sūrah Ibrāhīm 14:40-41*)

11 Now turn your face to the right saying **اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ** *Assalāmu 'alaikum wa raḥmatullāh* (peace and the mercy of Allāh be upon you) and then to the left repeating the words.



This completes the two *rak'ah* *Ṣalāh*. In the four *rak'ah* *Ṣalāh* of *Zuḥr*, '*Aṣr* and '*Ishā*', the whole procedure is repeated except that when you get up to complete the remaining two *rak'ah* (one *rak'ah* in *Maghrib* and *Witr*) after *Tashahhud*, you only recite *Al-Fātiḥah* in *Fard* prayers and no other *Sūrah*. In a four *rak'ah* *Sunnah Ṣalāh* you should recite another *Sūrah* or part of the Qur'ān after *Al-Fātiḥah*.

In the first two *rak'ah* of the *Fard* prayer of *Fajr*, *Maghrib* and '*Ishā* the Qur'ān is recited aloud while in *Zuḥr* and '*Aṣr* it is recited silently. In all prayers, *Tasbīḥ* (*Subḥāna rabbiyal 'aẓīm* and *Subḥāna rabbiyal a'lā*), *Tashahhud* and *Darūd* are said quietly. When the *Fajr*, *Maghrib* and '*Ishā* prayers are said in congregation, only the *Imām* (one who leads the prayer) recites the Qur'ān aloud. This also applies to **الْجُمُعَةُ** *Jumu'ah* prayer (Friday prayer in place of *Zuḥr*).

صَلَاةُ الْوَيْتْرِ *Ṣalātul Witr*

The *Witr* (odd number) prayer has three *rak'ahs*. The first two *Rak'ahs* are said like the first two *rak'ahs* of the *Maghrib* prayer. Then, after *Tashahhud* in

the second *rak'ah*, stand up saying *Allāhu akbar* for the third *rak'ah*. Recite *Sūratul Fātiḥah* and some other verses from the Qur'ān but before going to *Rukū'* raise your hands up to the ears saying *Allāhu akbar* and recite the following *du'ā'* after placing your hands below your navel or on the chest. This *du'ā'* is called *Du'ā' al-Qunūt*:

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُشْنِي
عَلَيْكَ الْخَيْرَ وَنُشْكُرُكَ وَلَا نَكْفُرُكَ وَنَحْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ .
اللَّهُمَّ إِنَّاكَ نَعْبُدُ وَلكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَخْفِدُ وَنَرْجُو
رَحْمَتَكَ وَنَحْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ .

Allāhumma innā nasta'inuka wa nastaghfiruka wa nu'minu bika wa natawakkalu 'alaika wa nuthnī 'alaikal khaira wa nashkuruka wa lā nakfuruka wa nakhla'u wa natruku mainyafjuruk. Allāhumma iyyāka na'budu, wa laka nuṣallī wa nasjudu wa ilaika nas'ā wa nahfidu wa narjū raḥmataka wa nakhshū 'adhābaka inna 'adhābaka bil kuffāri mulḥiq.

O Allāh, we seek Your help and ask Your forgiveness and we believe in You and trust in You. We praise You in the best way and we thank You and we are not ungrateful and we cast off and forsake him who disobeys You. O Allāh, You alone we worship and to You we pray and before You we prostrate, to You we turn in haste, and hope for Your mercy and we fear Your punishment. Your punishment overtakes the unbelievers. (*Al-Baiḥaqī*)

After this say *Allāhu akbar* and bow down in *Rukū'* and complete the rest of the prayer like the *Maghrib* prayer.

Sajdatus Sahw (prostration of forgetfulness) **سَجْدَةُ السَّهْوِ**

Since we are human beings, we are not above mistakes and errors. If we forget to do something in our *Ṣalāh*, we can make up for it by making two extra *sujūd* (prostrations) as we do in any *rak'ah* of *Ṣalāh*. This is called *Sajdatus Sahw*. This is done at the end of the last *rak'ah* of *Ṣalāh*. What you have to do is say *Tashahhud* and then turn your face to the right, say *Assalāmu 'alaikum wa raḥmatullāh* and make two extra *sujūd* (with *Tasbīḥ* – *Subḥāna rabbīal a'lā*) and then recite *Tashahhud* again with *Aṣ-Ṣalāh 'alan nabīy* and *du'ā'*. Then turn your face, first to the right and then to the left, saying *Assalāmu 'alaikum wa raḥmatullāh*.

Sajdatus Sahw is necessary if you forget to do any essentials of *Ṣalāh*, for example, the recitation of parts of the Qur'ān after *Al-Fātiḥah*, forgetting to say the first *Tashahhud* in a four-*rak'ah* *Ṣalāh*, or saying *salām* after two *rak'ahs* in a four-*rak'ah* *Ṣalāh*.

Your *Ṣalāh* will not be valid if you do any of the following:

- 1 Miss out *Nīyah* (intention).
- 2 Miss out *Takbīratul Iḥrām*.
- 3 Forget to recite *Al-Fātiḥah*.
- 4 Forget or do not make *rukū'* or *sujūd*.
- 5 Do not face *Qiblah*.
- 6 Do not have *Wuḍū'*.
- 7 Talk during *Ṣalāh*.
- 8 Eat or drink during *Ṣalāh*.
- 9 Do not sit for *Tashahhud*.

Under these circumstances, you must repeat your *Ṣalāh*. *Sajdatus Sahw* will not be enough.

Some *du'ā'* after *Ṣalāh* **بَعْضُ الْأَدْعِيَةِ بَعْدَ الصَّلَاةِ**

It is good practice to ask for forgiveness and mercy from Allāh at the end of your *Ṣalāh*. You can make *du'ā'* in your own words and in your own language but it is better for you to memorise some *du'ā'*s in Arabic.



رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ .

Rabbanā ātinā fiddunyā ḥasanah, wa fil āakhirati ḥasanah, wa qinā 'adhābannār

Our Lord, grant us good in this world, and good in the Hereafter, and save us from the punishment of Hellfire. (*Sūratul Baqarah* 2:201)

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ .

Rabbanā ḥalamnā anfusanā wa illam taghfir lanā wa tarḥamnā lanakānanna minal khāsirīn.

Our Lord, we have wronged ourselves and if You do not forgive us and have no mercy upon us, surely we will be among those who are losers. (*Sūratul A'rāf* 7:23)

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ .

Allāhumma antas salāmu wa minkas salāmu tabārakta yādhal jalāli wal ikrām.

O Allāh, You are the source of peace and from You comes peace, exalted You are, O Lord of Majesty and Honour. (*Muslim*)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ .

Lā ilāha illallāhu waḥdahū lā sharīka lahu, lahu mulku wa lahu ḥamdu wa huwa 'alā kulli shai'in qadīr. Allāhumma lā māni'a limā a'taita wa lā mu'ṭiya limā mana'ta, wa lā yunfa'u thal jaddi minkal jadd.

There is no god but Allāh and He is One and has no partner, sovereignty is His, all praise is His and He has power over all things. O Allāh, no one can stop You giving what You want to give, and no one can give what You do not want given, and no one with means (wealth, property) can do anything with their means against You. (*Al-Bukhārī and Muslim*)

Aṣ-Ṣalāh on Special Occasions 5

Ṣalātul Jumu'ah (Friday Prayer) صَلَاةُ الْجُمُعَةِ

Ṣalātul Jumu'ah or Friday Prayer is offered in congregation. All adult Muslim men must take part. It is offered on Friday during *Zuhr* time. It is not a must for women, but they can join this prayer if it does not upset their household duties.

People assemble for this *Ṣalāh* immediately after noon. Upon arrival at the mosque or the prayer hall, they offer four or more *rak'ahs Sunnah* prayer and then the *Imām* (prayer leader) delivers a *Khuṭbah* (sermon). After the *Khuṭbah*, the *Imām* leads two *rak'ahs Farḍ* prayer. After the *Farḍ* prayer, six or more *rak'ahs* of *Sunnah* and *Nafī* prayers are offered individually by each person.

Muslims are a community. *Ṣalātul Jumu'ah* is a community prayer. Every week, on Friday, Muslims living in an area get together to offer this prayer.

Mosques were the centre of all Islāmic activity during our Prophet's ﷺ time, but this is not so nowadays.

Friday prayer is an occasion for the assembly of Muslims in any given area. It gives them an opportunity to meet, discuss and solve their community problems. It develops unity, cooperation and understanding.

In an Islāmic state, the Head of State or his representative is supposed to lead the five daily prayers and the Friday prayer at the central mosque of the capital, as was done by Prophet Muḥammad ﷺ – the first head of the Islāmic state in *Madīnah*.

How wonderful it would be to live in a country where the Head of State or his representative leads the prayer in the central mosque of the capital! May Allāh help us to revive this practice in all Islāmic states. *Āmīn!*

Ṣalātut Tahajjud صَلَاةُ التَّهَجُّدِ

This is a special *Ṣalāh* which Prophet Muḥammad ﷺ was told by Allāh to do to attain a position of praise and glory, and to be able to carry out the difficult task of prophethood. Allāh says in the Qur'ān: "And in some parts of the night (also) offer the prayer with (recitation of the Qur'ān) as an additional prayer for you (O Muḥammad). It may be that your Lord will raise you to a position of praise and glory." (*Sūratul Isrā' 17:19*) Allāh told the Prophet ﷺ to do *Qiyāmul*

Lail, which means standing in the night in prayer, for about half of the night, reciting the Qur'ān in a slow, pleasant tone (*Sūratul Muzzammil* 73:1-6). Allāh says that the really good Muslims often do *Qiyāmul Lail*, asking for Allāh's favour and forgiveness, and hoping to gain His pleasure (*Sūratudh Dhāriyāt* 51:15-16, *Sūratul Furqān* 25:64, *Sūratul Sajdah* 32:16, *Sūratuz Zumar* 39:9).

This *Ṣalāh* has special importance in helping us to achieve righteousness and piety (*Taqwā*), so that we will match our actions with our words, trying our best to become closer to our Loving and Kind Creator Who has given us all that we have.

Ṣalātut Tahajjud is offered between *Ṣalātul Ishā'* and *Ṣalātul Fajr*. It is done two *rak'ahs* at a time. The Qur'ān should be recited calmly in a slow, rhythmic manner, and usually you should try to recite as much as you can. If you are sure you will not miss it, you may delay *Ṣalātul Witr* until straight after *Ṣalātut Tahajjud*, so long as you do it before dawn.

Ṣalātut Tahajjud helps us to forget the distractions of our temporary life on this earth so we can prepare ourselves for eternal bliss in the never-ending life in the *Ākhirah* (life after death). In this prayer in the quietness of the night, an obedient and devoted slave of Allāh can ask his beloved Maker for everything he needs to carry out his duties as the *Khalifah* (agent) of Allāh on this earth. This is the prayer where we can sob and shed tears, which Allāh loves, asking for His forgiveness and mercy, and hoping to be granted a position of peace, happiness and bliss in this life and in the *Ākhirah*. May Almighty Allāh help us to do this difficult but important and beneficial *Ṣalāh* as often as we can. *Āmīn*.

Ṣalātul Janāzah (Funeral Prayer) **صَلَاةُ الْجَنَازَةِ**

Death is a natural event. We shall all die. When a Muslim dies, the body is given a wash and then a funeral prayer called *Ṣalātul Janāzah* is offered in congregation. This *Ṣalāh*, unlike other *Ṣalāh*, has neither any *rukū'* (bowing) nor any *sujūd* (prostration) and you don't have to recite *Tashahhud*.

It is a collective duty (*Fard Kifāyah*) on all the Muslims of the locality of the dead person. If a number of them join in, the duty is discharged on behalf of all. If no one joins in everyone of the locality will be considered sinful before Allāh. This is how the prayer is offered:

- 1 Make *nīyah* (intention) that you are saying this prayer to Allāh for the dead person.

- 2 Stand in rows facing the *Qiblah*. The coffin is placed in front of the congregation in a bier.
- 3 Say *Allāhu akbar* after the *Imām* (this *takbīr* is *Takbīratul Iḥrām* and there will be three more *takbīrat* after this) and raise your hands up to your ears; bring them down again and place them on or below your chest, putting the right hand on the left and recite the following:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَجَلَّ
تَنَائُؤُكَ وَلَا إِلَهَ غَيْرُكَ .

Subḥānakallāhumma wa biḥamdika wa tabārakasmuka wa ta'ālā jadduka wa jalla thanā'uka wa lā ilāha ghairuk (or you may read *ghairuka*).

O Allāh, glory and praise are for You, and blessed is Your Name, and exalted is Your Majesty and Glorious is Your Praise and there is no god but You.

- 4 Then the *Imām* will say *Alīḥu akbar* loudly and you have to follow him repeating the words quietly. There is no need to raise your hands up to your ears this time. Now, recite the following *Darūd*:

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 .

*Allāhumma ṣalli 'alā Muḥammadin wa 'alā āli Muḥammadin,
kamā ṣallaita 'alā Ibrāhīma wa 'alā āli Ibrāhīma
innaka ḥamīdum majīd*

*Allāhumma bārik 'alā Muḥammadin wa 'alā āli Muḥammadin,
kamā bārakta 'alā Ibrāhīma wa 'alā āli Ibrāhīma
innaka ḥamīdum majīd.*

O Allāh, let Your blessings come upon Muḥammad and the family of Muḥammad as You blessed Ibrāhīm and the family of Ibrāhīm.

Truly You are the Praiseworthy and Glorious.

O Allāh, bless Muḥammad and the family of Muḥammad
as You blessed Ibrāhīm and the family of Ibrāhīm.

Truly You are the Praiseworthy and Glorious.

- 5 After this, the third *takbīr* will be said loudly by the *Imām* and those in the congregation will repeat it quietly. Then, if the dead person is an adult male Muslim, recite the following *du'ā'*:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا
وَأُنثَانَا. اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا
فَتَوَفَّهُ عَلَى الْإِيمَانِ.

Allāhummagfir liḥaiyinā wa mayyitinā wa shāhidinā wa ghā'ibinā wa ṣaghīrinā wa kabīrinā wa dhakarīnā wa unthānā. Allāhumma man aḥyaitahu minnā fa'aḥyihī 'alāl islāmi wa man tawaffaitahu minnā fatawaffahu 'alāl imān.

O Allāh, forgive those of us who are still alive and those who have passed away, those present and those absent, and our young and elderly, the males and the females. O Allāh, he whom You wish to keep alive from among us, make him live according to Islām, and he whom You wish to die from among us, let him die in the state of *imān* (faith). (*At-Tirmidhī* and *Abū Dāwūd*)

If the dead person is an adult female Muslim, then the second part of this *du'ā'* is replaced by:

اللَّهُمَّ مَنْ أَحْيَيْتَهَا مِنَّا فَأَحْيِهَا عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهَا مِنَّا فَتَوَفَّيْهَا
عَلَى الْإِيمَانِ.

Allāhumma man aḥyaitahā minnā fa'aḥyihā 'alāl islāmi wa man tawaffaitahā minnā fatawaffahā 'alāl imān.

O Allāh, she whom You wish to keep alive from among us, make her live according to Islām, and she whom You wish to die from among us, let her die in the state of *imān*.

If the deceased is a boy, then recite the following:

اللَّهُمَّ اجْعَلْهُ لَنَا قَرِطًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا
وَمُشَفَّعًا.

Allāhummaj'alhu lanā farṭaw waj'alhu lanā ajraw wa dhukhraw waj'alhu lanā shāfi'aw wa mushaffa'ān.

O Allāh, make him our forerunner and make him for us a reward and a treasure; make him one who will plead for us, and accept his pleading.

If the deceased is a girl, then recite the following:

اللَّهُمَّ اجْعَلْهَا لَنَا قَرِطًا وَاجْعَلْهَا لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهَا لَنَا شَافِعَةً
وَمُشَفَّعَةً.

Allāhummaj'alhā lanā farṭaw waj'alhā lanā ajraw wa dhukhraw waj'alhā lanā shāfi'ataw wa mushaffa'atan.

O Allāh, make her our forerunner and make her for us a reward and a treasure; make her one who will plead for us, and accept her pleading.

- 6 After reciting whichever *du'ā'* is appropriate for the dead person, the *Imām* says the fourth *takbīr* loudly and those in the congregation repeat it quietly.
- 7 Then the *Imām* turns his face first to the right saying *Assalāmu 'alaikum wa raḥmatullāh*, and then to the left repeating the same words. Follow the *Imām*, repeating the words quietly.

This completes *Ṣalātul Janāzah*.

صَلَاةُ التَّرَاوِيحِ **Ṣalātut Tarāwih**

Tarāwih is a special prayer, usually of twenty *rak'ahs*, offered in the Islāmic month of *Ramaḍān* after the two *Sunnah rak'ahs* of *'Ishā'* but before the three of *Witr*. It is usually done in *Jama'ah* (congregation) in a mosque led by an *Imām* who is often a *Hāfiẓ* (a person who has memorised the whole of the Qur'ān). *Tarāwih* is done two *rak'ahs* at a time, like the two *rak'ahs* of *Ṣalātul Fajr*, with a very short rest after each four *rak'ahs*. The *Imām* recites the Qur'ān aloud and the *Muqtadīs* (followers) listen to the recitation and follow him as in any *Fard Ṣalāh*. Some Muslims pray eight, ten, twelve up to a maximum of thirty-six *rak'ahs* of this *Sunnah Ṣalāh* (for more details, see *Fiḡhus Sunnah* by As-Sayyid Sabiq, English translation,

American Trust Publications, 1989, Vol II, pages 27-29).

Ṣalāṭut Tarāwīḥ is a part of the rigorous training programme during the fasting month of *Ramaḍān*. It helps Muslims to strengthen their faith and control their worldly desires, in order to do *Jihād fī sabī lillāh* (striving one's utmost in the way of Allāh).

Ṣalāṭul 'Īdain صَلَاةُ الْعِيدَيْنِ

There are two main festivals of Islām in each year: 'Īdul Fiṭr and 'Īdul Aḍḥā. On both occasions a two *rak'ah* Ṣalāh is offered in congregation, normally after sunrise but before noon. No *Adhān* or *Iqāmah* is said. The special point to note is that Ṣalāṭul 'Īd is said with six or twelve *takbīr* (*Allāhu akbar*). You say three or seven *takbīr* in the first *rak'ah* after *Thanā'* (*Subḥānaka*) or *Takbīratul Iḥrām*, and three or five *takbīr* in the second *rak'ah* before you do *rūkū'*. The rest is exactly like the two *Farḍ* of Ṣalāṭul *Jumu'ah* except that the *Khuthbah* (Sermon) is given after the prayer. You may recall in Ṣalāṭul *Jumu'ah*, the *Khuthbah* is given before the two *Farḍ rak'ahs*. All Muslims, including women and children, should join Ṣalāṭul 'Īd to give thanks to Allāh for giving them an opportunity to be happy and cheerful on these days, and to share the joy with those who are needy and less fortunate.

Ṣalāṭul Musāfir صَلَاةُ الْمُسَافِرِ

A Muslim who is on a journey is allowed to shorten a four *rak'ah* *Farḍ* Ṣalāh to two *rak'ahs*. Two and three *rak'ah* *Farḍ* Ṣalāh remain as they are. This means that the four *rak'ah* *Farḍ* of *Zuḥr*, 'Aṣr and 'Ishā' will be shortened to two *rak'ahs* each. The *Farḍ* of *Fajr* and *Farḍ* of *Maghrib* remain unchanged. Allāh says in the Qur'ān: "And when you go forth in the land, it is no sin for you to shorten your Ṣalāh." (*Sūratun Nisā'* 4:101)

Prophet Muḥammad ﷺ used to say two *rak'ahs* of *Sunnah* before the two *rak'ahs* of *Farḍ* at the time of *Fajr*, and three *rak'ahs* of *Witr* even when on a journey.

You can shorten *Farḍ* Ṣalāh on a journey if:

- i you are forty-eight miles or more away from home
- ii you have the intention of staying less than fifteen days in one place during the journey. If after fifteen days, you change your intention and stay a few days more, you can still shorten the four *rak'ah* *Farḍ* of *Zuḥr*, 'Aṣr and 'Ishā' and leave out all *Sunnah* and *Nafil* Ṣalāh.

If a *Musāfir* (traveller) is praying behind an *Imām* who is a *Muqīm* (local resident) for *Zuhr*, 'Aṣr or 'Ishā' *Ṣalāh*, the *Musāfir* will say all four *rak'ahs*. However, if the *Imām* is a *Musāfir*, then a *Musāfir* follower (*Muqtadī*) will also shorten the *Ṣalāh* like the *Imām*, but a *Muqīm Muqtadī* must complete the four *rak'ahs* by standing up when the *Imām* says *Assalāmu 'alaikum...*, and doing the last two *rak'ahs* just like the normal *Fard Ṣalāh* only reciting *Sūratul Fātiḥah*.

صَلَاةُ الْإِسْتِخَارَةِ *Ṣalātul Istikhārah*

This *Ṣalāh* is offered to get Allāh's guidance on matters in which a Muslim cannot decide for certain what course of course of action to take. You are required to say a two *rak'ah Ṣalāh* after 'Ishā' before going to bed. This is a *Sunnah* of Prophet Muḥammad ﷺ. The process is exactly the same as any two *rak'ah Ṣalāh* except that you recite the following *du'ā'* after the *Ṣalāh*:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَعْتَدُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ (وَيَسْمَى حَاجَتَهُ) خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ.

Allāhumma innī astkhīruka bi'ilmika wastaqdiruka biqudratika, wa as'aluka min faḍlikal 'aẓīm, fa innaka taqdiru wa lā aqdiru wa ta'lamu wa lā a'lamu wa anta 'alāmul ghuyūb. Allāhumma in kunta ta'lamu anna hādhal amra khairullī fī dīnī wa ma'āshī wa 'āqibati amrī faqdurhu lī wa yassirhu lī thumma bārik lī fīhi, wa in kunta ta'lamu anna hādhal amra sharrul lī fī dīnī wa ma'āshī wa 'āqibati amrī faṣrifhu 'annī waṣrifnī 'anhu waqdur lī alkhaira ḥaithu kāna thumma arḍinībih.

O Allāh, I seek Your guidance through Your knowledge, and ability through Your power, and beg of Your infinite bounty; for You have power and I have none, You know and I know not, and You are the Knower of hidden things. O Allāh, if in Your knowledge this matter (*mention your matter here*) is good for

my faith, for my livelihood and for the outcome of my affairs, then decide it for me and make it easy for me and bless me therein; but if in Your knowledge this matter is bad for my faith, for my livelihood and for the outcome of my affairs, then turn it away from me, and turn me away from it, and decide for me the good wherever it may be, and cause me to be pleased with it. (*Al-Bukhārī and Muslim*)

Qaḍā' of Aṣ-Ṣalāh **صَلَاةُ الْقَضَاءِ**

We must make every effort to say our *Ṣalāh* at the set times. But if, because of unavoidable circumstances (e.g. forgetfulness, sleep), we are unable to say our *Ṣalāh* on time, we must make up for it afterwards. The *Fard Ṣalāh* is our compulsory duty to Allāh and we must make up for the missed *Fard Ṣalāh* whenever possible. The missed *Ṣalāh* when offered afterwards is called *Ṣalātul Qaḍā'*.

Lessons of Aṣ-Ṣalāh **فَضَائِلُ الصَّلَاةِ**

Ṣalāh is the most important of the five basic duties of Islām after *Ash-Shahādah*. We come closer to Allāh by performing it regularly, correctly and with full awareness of its significance and meaning. At this stage, refresh your memory about the purpose of our creation and the need for performing Islāmic duties. Allāh has created us to worship Him. He says in the Qur'ān: "Indeed I created Jinn and human beings for no other purpose but to worship Me." (*Sūratul Dhāriyāt* 51:56) So, whatever duty we carry out, we must bear in mind that we are doing it for the sake of Allāh. Only then can we expect to gain the desired benefits of the performance of *Ṣalāh*.

Allāh says in the Qur'ān: "Successful indeed are the believers who are humble in prayers." (*Sūratul Mu'minān* 23:1-2)

Prophet Muḥammad ﷺ said, "The five set prayers may be compared to a stream of fresh water flowing in front of your house, into which you plunge five times each day. Do you think that you would leave any dirt on your body?" When his companions replied, "None at all!" the Prophet ﷺ said, "Indeed the five prayers remove sins, just as water removes dirt." (*Muslim*)

The lessons of *Aṣ-Ṣalāh* are:

- 1 It brings men and women closer to Allāh.
- 2 It keeps human beings away from indecent, shameful and forbidden activities.
- 3 It is a training programme designed to control evil desires and passions.

- 4 It purifies the heart, develops the mind and comforts the soul.
- 5 It is a constant reminder of Allāh and His greatness.
- 6 It develops discipline and willpower.
- 7 It is a guide to the most upright way of life.
- 8 It is a proof of true equality, solid unity and universal brotherhood.
- 9 It is the source of patience, courage, hope and confidence.
- 10 It is a means of cleanliness, purity and punctuality.
- 11 It develops gratitude, humility and refinement.
- 12 It is the demonstration of our obedience to our Creator.
- 13 It is a programme which prepares us to match our actions with our words.
- 14 It is the solid programme of preparing oneself for *Jihād* – striving one's utmost to please Allāh.

If our *Ṣalāh* does not improve our conduct we must think seriously about where we are going wrong.



Eleven Sūrahs of the Qur'ān 6

إِحْدَى عَشَرَ سُورَةً مِنَ الْقُرْآنِ
(سُورَةُ الْفَاتِحَةِ وَمِنْ سُورَةِ النَّاسِ إِلَى سُورَةِ الْفِيلِ)

1 Sūratul Fātiḥah (1) سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
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 .

Bismillāhir raḥmānir raḥīm.

Alḥamdu lillāhi rabbil 'ālamīn.

Arraḥmānir raḥīm.

Mālikī yawmid dīn.

Iyyāka na'budu wa iyyāka nasta'īn.

Ihdīnaṣ ṣīrāṭal mustaqīm.

Ṣīrāṭal ladhīna an'amta 'alaihim, ghairil maḡḏūbi 'alaihim wa laḏ ḏāllīn.

In the name of Allāh, the Most Merciful, the Most Kind.

All praise is for Allāh, the Lord of the Universe.

The Most Merciful, the Most Kind.

Master of the Day of Judgement.

You alone we worship, from You alone we seek help.

Guide us along the straight path.

The path of those whom You have favoured,

not of those who earned Your anger nor of those who go astray.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ . مَلِكِ النَّاسِ . إِلَهِ النَّاسِ . مِنْ شَرِّ الْوَسْوَاسِ
الْخَنَّاسِ . الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ . مِنَ الْجِنَّةِ وَالنَّاسِ .

Bismillāhir raḥmānir raḥīm.

Qul a 'ūdhu birabbīn nās,

Malikin nās,

Ilāhin nās,

Min sharril waswāsīl khannās,

Alladhī yuwaswisu fī ṣudūrin nās.

Minal jinnati wan nās.

In the name of Allāh, the Most Merciful, the Most Kind,

Say, I seek refuge in the Lord of mankind,

the King of mankind,

the God of mankind,

from the mischief of the sneaking whisperer,

who whispers in the hearts of mankind,

from among Jinn and mankind.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ . مِنْ شَرِّ مَا خَلَقَ . وَمِنْ شَرِّ غَاسِقٍ إِذَا
وَقَبَ . وَمِنْ شَرِّ الْنُّفُثَاتِ فِي الْعُقَدِ . وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ .

Bismillāhir raḥmānir raḥīm.

Qul a 'ūdhu birabbil falaq,

Min sharri mā khalaq,

Wa min sharri ghāsiqin idhā waqab,

Wa min sharrin nafjāthāti fil 'uqad,

Wa min sharri ḥāsīdīn idhā ḥasad.

In the name of Allāh, the Most Merciful, the Most Kind,
 Say, I seek refuge in the Lord of the Daybreak,
 from the evil of what He has created,
 and from the evil of the darkness when it is intense,
 and from the evil of those who seek to promote discord (malignant
 witchcraft),
 and from the evil of the envier when he envies.

4 Sūratul Ikhlāṣ (112)

سُورَةُ الْإِخْلَاصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ هُوَ اللَّهُ أَحَدٌ. اللَّهُ الصَّمَدُ. لَمْ يَلِدْ وَلَمْ يُولَدْ.
 وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ.

Bismillāhir raḥmānir raḥīm.

Qul huwallāhu aḥad.

Allāhuṣ ṣamad.

Lam yalid wa lam yūlad.

Wa lam yakul lahu kufuwān aḥad.

In the name of Allāh, the Most Merciful, the Most Kind.

Say, He is Allāh, the One.

Allāh is Eternal and Absolute.

None is born of him nor is He born.

And there is none like Him.

5 Sūratul Lahab (111)

سُورَةُ اللَّهَبِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ. مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ.
 سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ. وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ. فِي جِيدِهَا
 حَبْلٌ مِّن مَّسَدٍ.

Bismillāhir raḥmānir raḥīm.

Tabbat yadā abī Lahabinw watabb.

Mā aghnā 'anhu māluhu wa mā kasab.

Sayaṣṣā nārān dhāta lahab,

Wamra 'atuhū ḥammālatat haṭab,

Fī jīdihā ḥabium mim masad.

In the name of Allāh, the Most Merciful, the Most Kind.

May the hands of Abū Lahab perish – doomed he is.

His wealth and his gains shall not avail him.

He shall enter a blazing fire,

and his wife, the carrier of firewood,

shall have a rope of palm fibre round her neck.

6 Sūratun Naṣr (110)

سُورَةُ النَّصْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ . وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ

أَفْوَاجًا . فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا .

Bismillāhir raḥmānir raḥīm.

Idhā jā'a naṣrullāhi wal fath.

Wa ra'aitan nāsa yad khulūna fī dīnillāhi afwājā.

Fasabbih biḥamdī rabbika wastaghfirhu,

Innahā kāna tawwābā.

In the name of Allāh, the Most Merciful, the Most Kind.

When the victory granted by Allāh and the conquest come,

and you see the people embracing the religion of Allāh in large numbers,

then celebrate the praises of your Lord, and seek His forgiveness.

He is ever ready to show mercy.

7 Sūratul Kāfirūn (109)

سُورَةُ الْكَافِرُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ يَا أَيُّهَا الْكَافِرُونَ. لَا أَعْبُدُ مَا تَعْبُدُونَ.
وَلَا أَنْتُمْ عِبِدُونَ مَا أَعْبُدُ. وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ.
وَلَا أَنْتُمْ عِبِدُونَ مَا أَعْبُدُ. لَكُمْ دِينُكُمْ وَلِيَ دِينِ.

Bismillāhir raḥmānir raḥīm.

Qul yā aiyuhal kāfirūn,

Lā a'budu mā ta'budūn,

Wa lā antum 'ābidūna mā a'bud,

Wa lā anā 'ābidum mā 'abadtum,

Wa lā antum 'ābidūna mā a'bud,

Lakum dīnukum wa liya dīn.

In the name of Allāh, the Most Merciful, the Most Kind.

Say: O disbelievers!

I do not worship what you worship,

nor do you worship what I worship.

I shall never worship what you worship,

neither you worship what I worship.

You have your own religion and I have mine.

8 Sūratul Kawthar (108)

سُورَةُ الْكَوْثَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ. فَصَلِّ لِرَبِّكَ وَانْحَرْ. إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ.

Bismillāhir Raḥmānir Raḥīm.

Innā a'ṭainākal kawthar.

Faṣalli lirabbika wanḥar.

Inna shāni'aka huwal abtar.

In the name of Allāh, the Most Merciful, the Most Kind.

Indeed we have given you the Kawthar (abundance or fountain).

So pray to your Lord and make sacrifice.
Surely your hater is the one cut off.

9 Sūratul Mā'ūn (107)

سُورَةُ الْمَاعُونِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
اَرَءَيْتَ الَّذِیْ یُكذِّبُ بِالْذِیْنِ . فَذٰلِكَ الَّذِیْ یَدْعُ لِّلْیْتِیْمِ . وَلاَ
یَحْضُ عَلٰی طَعَامِ الْمِسْكِیْنِ . فَوَيْلٌ لِّلْمُصَلِّیْنَ . الَّذِیْنَ هُمْ عَنْ
صَلٰتِهِمْ سَاهَوْنَ . الَّذِیْنَ هُمْ یُرَآءُوْنَ . وَیَمْنَعُوْنَ الْمَاعُوْنَ .

Bismillāhir raḥmānir raḥīm.

Ara'aital ladhī yukadhdhibu biddīn.

Fadhālikal ladhī yadu' 'uīyatīm.

Walā yaḥuddu 'alā ṣa'āmil miskīn.

Fawailul lilmuṣallīn.

Alladhīna hum 'an ṣalātihim sāḥūn.

Alladhīna hum yurā'ūn.

Wayamna 'ūnal mā'ūn.

In the name of Allāh, the Most Merciful, the Most Kind.

Have you seen him who denies the judgement?

It is he who harshly repels the orphan,

and does not urge others to feed the needy.

Woe to those who pray

but are heedless of their prayers,

who put on a show of piety

but refuse to give even the smallest help to others.

10 Sūrah Quraish (106)

سُورَةُ قُرَيْشٍ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
لِیْلِفِ قُرَیْشٍ . لِیْلِفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّیْفِ . فَلِیَعْبُدُوْا رَبَّ
هٰذَا الْبَیْتِ . الَّذِیْ اَطْعَمَهُمْ مِّنْ جُوْعٍ وَّامَنَهُمْ مِّنْ خَوْفٍ .

Bismillāhir raḥmānir raḥīm.

Li ṭlāfi quraish.

Ṭlāfihim riḥlatash shitā'i waṣṣaif.

Falya 'budū rabba hādhal bait.

Alladhī aṭ'amahum min jū'inw wa'āmanahum min khawf.

In the name of Allāh, the Most Merciful, the Most Kind,

For the tradition of the Quraish;

their tradition of travelling in winter and summer.

Let them worship the Lord of this house,

Who provides them with food lest they should go hungry,

and with security lest they should live in fear.

11 Sūratul Fīl (105)

سُورَةُ الْفِيلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ . أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي

تَضَلُّيلٍ . وَآرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ . تَرْمِيهِمْ بِحِجَارَةٍ مِّنْ

سِجِّيلٍ . فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ .

Bismillāhir raḥmānir raḥīm.

Alam tara kaifa fa'ala rabbuka bi aṣḥābil fīl.

Alam yaj'al kaidahum fī taḍlīl.

Wa arsala 'alahim ṭairān abābīl.

Tarmīhim biḥijāratim min sijjīl.

Faja'alahum ka'aṣfim ma'kūl.

In the name of Allāh, the Most Merciful, the Most Kind.

Have you not seen how your Lord dealt with the people of the elephant?

Did He not cause their treacherous plan to be futile,

and send against them flights of birds,

which pelted them with stones of sand and clay?

Thus he made them like devoured dry leaves.

آيَةُ الْكُرْسِيِّ

7

Allāh has revealed a verse in the Qur'ān called *Āyatul Kursī* (*Sūratul Baqarah* 2:255) which is extra special.

Prophet Muḥammad ﷺ said, “The greatest verse in the Book of Allāh is: ‘Allāh! There is no god but Him, the Ever-living, the One Who Sustains and Protects all that exists.’” (*Muslim*)

He ﷺ also said, “When you go to your bed, recite *Āyatul Kursī*: ‘Allāh! There is no god but Him, the Ever-living, the One Who Sustains and Protects all that exists,’ to the end, for then there will remain over you a guardian from Allāh, and Shaiṭān will not come near you until morning.” (*Al-Bukhārī*)

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

Allāhu lā ilāha illa huwal ḥaiyul qaiyūm,

Lā ta'khudhuhū sinatunw wa lā nawm,

Lahū mā fis samāwāti wa mā fil ard,

Man dhal ladhī yashfa'u 'indahū illa bi'idhnih.

*Ya'lamu mā baina aidthim wa mā khalfahum,
Wa lā yuḥitūna bishai'im min 'ilmihī illa bimā shā'a,
Wa si'a kursiyuhus samāwāti wal arḍa
wa lā ya'ūduhū ḥifzuhuma,
Wa huwal 'aliyul 'azīm.*

Allāh! There is no god but Him, 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 on the 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 *Kursī* 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.

Adapted from *The Meaning of the Noble Qur'ān*, an English translation of the Qur'ān by Dr Muḥammad Taqī-ud-Dīn Al-Hilālī and Dr Muḥammad Muḥsin Khān.



10 الشَّهَادَةُ Declaration of Faith

1 Al-Kalimatūṭ Ṭaiyibah

الْكَلِمَةُ الطَّيِّبَةُ

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

Lā ilāha illallāhu Muḥammadur rasūlullāh.

There is no god but Allāh; Muḥammad is the messenger of Allāh.

2 Kalimatush Shahādah

كَلِمَةُ الشَّهَادَةِ

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

Ash-hadu allā ilāha illallāhu waḥdahu lā sharīka lahu

wa ash-hadu anna Muḥammadan 'abduhu wa rasūluh.

I testify that there is no god but Allāh and He is One and has no partner and I testify that Muḥammad is His servant and messenger.

3 Al-Īmānil Mujmal

الْإِيمَانِ الْمُجْمَلِ

آمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ

Āmantu billāhi kamā huwa bi'asmā'ihī wa ṣifātihī wa qabiltu jamī'a ahkāmihī.

I believe in Allāh (as He is) with all His names and attributes and I accept all His commands.

4 Al-Īmānul Mufaṣṣal

الْإِيمَانِ الْمُفَصَّلِ

آمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدْرِ خَيْرِهِ
وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ

*Āmantu billāhi wa malā'ikatihī wa kutubihī wa rusulihī wal yawmul ākhiri
wal qudri khairi wa sharrihī minallāhi ta'ā lā wal ba'thi ba'dal mawt.*

I believe in Allāh, in His angels, in His books, in His messengers, in the last day and in the fact that everything good or bad is decided by Allāh, the Almighty, and in the life after death.

5 **Kalimah Raddil Kufr** **كَلِمَةٌ رَدِّ الْكُفْرِ**

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أُشْرِكَ بِكَ شَيْئًا وَأَنَا أَعْلَمُ وَأَسْتَغْفِرُكَ
لِمَا لَا أَعْلَمُ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ثُبْتُ عَنْهُ وَتَبَرَّاتُ عَنْ كُلِّ
دِينٍ سِوَى دِينِ الْإِسْلَامِ وَأَسْلَمْتُ
وَأَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

*Allāhumma innī a'ūdhubika min an ushrika bika shai'aw wa anna a'lamu
wastaghfiruka limā lā a'lamu innaka anta 'alāmul ghuyūbi tubtu 'anhu wa
tabarra'tu 'an kulli dīnin siwā dīnil islāmi wa aslamtu wa aqūlu lā ilāha
illallāhu muḥammadur rasūlullāh.*

O Allāh, surely I do seek refuge in You from making any partner with You knowingly; I beg Your forgiveness for the sins which I am not aware of; surely, You are the knower of all secrets. I repent for all the sins and make myself proof against all religions except Islām and I accepted it and declare that there is no god but Allāh, Muḥammad is the messenger of Allāh.

Glossary

Glossary of Islāmic Words and Terms

It is difficult to translate Arabic terms into English (or any other language), especially those used in the Qur'ān and the *Aḥādīth*. A brief explanation of the meaning of the important Arabic words used in this book is given below:

ﷺ	The Arabic <i>Ṣallallāhu 'alaihi wasalliam</i> , written after the name of Prophet Muḥammad ﷺ, meaning 'peace and blessings of Allāh be upon him'.
Adhān	The call to <i>Aṣ-Ṣalāh</i> .
Aḥādīth	(Plural of <i>Ḥadīth</i>) Reports of the sayings, deeds and actions approved by Prophet Muḥammad ﷺ.
Ākhirah	Life after death. It includes the Day of Judgement and the never-ending life after death.
Allāh	The proper name of God. Allāh is the Maker of all creatures. He is not just the God of Muslims, but of all human kind.
Arafāt	The plain where people gather during Ḥajj.
Arkānul Islām	The five pillars (or basic duties) of Islām.
Aṣr	Name of the <i>Ṣalāh</i> after mid-afternoon.
Basmalah	(see <i>Tasmiyah</i>)
Darūd	Reciting <i>Aṣ-Ṣalāh 'alan Nabī</i> during <i>Aṣ-Ṣalāh</i> or at any other time.
Du'a'	A supplication to Allāh, or asking Allāh for favour, blessing and mercy.
Fajr	Name of the <i>Ṣalāh</i> at dawn.
Fard	Compulsory duty prescribed by Allāh.
Ghusl	Washing the whole body for <i>Ṭahārah</i> (cleanliness and purification).
Ḥadīth	(Plural: <i>Aḥādīth</i>) A report of a saying, deed or action approved by Prophet Muḥammad ﷺ.
Ḥalāl	That which is lawful (permitted) in Islām.
Ḥarām	That which is unlawful (forbidden) in Islām.
Hidayah	Guidance from Allāh.
'Ibādah	Translated as 'worship', it refers to any permitted activity performed to gain Allāh's pleasure.

‘Īd	A day of celebration: <i>‘Īd ul Fitr</i> comes after the end of <i>Ramaḍān</i> , and <i>‘Īd ul Aḍḥā</i> during <i>Hajj</i> in the Islāmic month of <i>Dhū al-Hijjah</i> .
Imām	The person who leads prayer in a congregation, or a leader.
Imān	Faith or belief.
Iqāmah	The second call to prayer, made when <i>Ṣalāh</i> is about to begin in congregation.
‘Ishā’	Name of the <i>Ṣalāh</i> at night
Islām	This is the name given by Allāh to the religion for mankind. It is a complete way of life. The word means submission and obedience to Allāh’s commands to attain peace in this life and in the <i>Ākhirah</i> . It began with the first prophet Ādam (peace be upon him) and was completed at the time of Prophet Muḥammad ﷺ.
Istikhārah	(see <i>Ṣalātul Istikhārah</i>)
I’tidal	Returning to the position of <i>qiyām</i> after <i>rukū’</i> .
Jahannam	Hell – the place of eternal suffering.
Jama‘ah	Congregation, when people say <i>Ṣalāh</i> as one group.
Janāzah	The funeral <i>Ṣalāh</i> .
Jannah	Heaven – the place of eternal bliss. Literally ‘Garden’, also called Paradise.
Jibrā’īl	The angel (Gabriel) who brought revelation from Allāh.
Jihād fī sabī lillāh	Striving to establish <i>Ma‘ruf</i> and remove <i>Munkar</i> from society, to gain Allāh’s pleasure.
Jinn	Allāh’s creatures with free will, created from smokeless fire.
Jumu‘ah	(see <i>Ṣalātul Jumu‘ah</i>)
Ka‘bah	The first place built for the worship of Allāh, in Makkah. Also called ‘The House of Allāh’ (<i>Baitullāh</i>).
Kāfir	A person who does not believe in Islām.
Khalīfah	An agent or vicegerent of Allāh on earth.
Khuṭbah	The sermon given before the <i>Ṣalātul Jumu‘ah</i> . Usually a lecture about Islām.
Ma‘ruf	Right actions. Its opposite is <i>Munkar</i> (wrong).

Maghrib	Name of the <i>Ṣalāh</i> just after sunset.
Mu'adhdhin	The person who calls the <i>Adhān</i> .
Muḥammad ﷺ	The final messenger of Allāh to Mankind.
Munkar	Wrong actions. Its opposite is <i>Ma'rūf</i> (right).
Muqim	A local resident.
Muqtadi	A Muslim who prays behind an <i>Imām</i> .
Musāfir	A traveller.
Muṣalli	A person saying <i>Aṣ-Ṣalāh</i> .
Muslim	A person who freely and consciously accepts the Islāmic way of life, and sincerely practices it.
Nafil	Optional.
Niyah	Intention.
Qaḍā'	Making up for a missed prayer.
Qiblah	The direction towards <i>Al-Ka'bah</i> in <i>Makkah</i> to which Muslims face during <i>Aṣ-Ṣalāh</i> .
Qirā'h	Reciting the Qur'ān during <i>Aṣ-Ṣalāh</i> .
Qiyām	Standing upright in <i>Aṣ-Ṣalāh</i> .
Qunūt	The special <i>du'ā'</i> said during <i>Ṣalātul Witr</i> .
Qur'ān	This is the sacred book of Muslims, the final book of guidance from Allāh, sent down to Muḥammad ﷺ through the angel <i>Jibrā'il</i> (Gabriel) over a period of 23 years.
Qu'ūd	Sitting after prostration in <i>Aṣ-Ṣalāh</i> .
Rak'ah	A 'unit' of <i>Ṣalāh</i> , each <i>Ṣalāh</i> having two, three or four <i>rak'ahs</i> .
Ramaḍān	Ninth month of the Islāmic calendar, the month of obligatory fasting.
Rukū'	Bowing during <i>Aṣ-Ṣalāh</i> .
Sajdatus Sahw	The two prostrations to make up for a mistake made during <i>Aṣ-Ṣalāh</i> .
Ṣalāh	The five compulsory daily prayers offered in a particular way at set times.
Salām	Turning the head to the right and left at the end of <i>Ṣalāh</i> saying <i>Assalāmu 'alaikum wa rahmatullāh</i> .

Ṣalātul Istikhārah	A prayer for seeking Allāh's guidance on a matter.
Ṣalātul Jumu'ah	The special congregational <i>Ṣalāh</i> said at midday every Friday.
Ṣawm	Fasting in the month of <i>Ramaḍān</i> , one of the five pillars (basic duties) of Islām.
Shahādah	Testifying that "There is no god but Allāh, Muḥammad is Allāh's messenger". The first pillar (basic duty) of Islām.
Sujūd	Prostrating during <i>Ṣalāh</i> .
Sunnah	(Plural: <i>Sunan</i>) The example of Prophet Muḥammad ﷺ in what he did, said and approved. Also, the additional <i>Ṣalāh</i> practised by Prophet Muḥammad ﷺ.
Sūrah	(Plural: <i>Suwar</i>) A chapter of the Qur'ān.
Ta'awwudh	Saying <i>A'ūdhu billāhi minash shaiṭānir rajīm</i> .
Tahajjud	Optional <i>Ṣalāh</i> between midnight and dawn.
Ṭahārah	To be clean and pure.
Takbīr	Saying <i>Allāhu Akbar</i> .
Takbīratul Iḥrām	Saying <i>Allāhu Akbar</i> at the start of the <i>Ṣalāh</i> .
Tarāwīḥ	The special <i>Ṣalāh</i> said after 'Ishā' in <i>Ramaḍān</i> .
Tasbīḥ	Saying <i>Subḥāna rabbiyal...</i>
Tashahhud	The recitation after two <i>rak'ahs</i> and at the end of <i>Ṣalāh</i> .
Tasmiyah	Saying <i>Bismillāhir Raḥmānir Raḥīm</i> . Also called the <i>Basmalah</i> .
Tayammum	Dry ablution, performed when water is scarce, unavailable or when using it would be harmful.
Thanā'	Saying <i>Subḥānaka allāhumma...</i> after <i>Takbīratul Iḥrām</i> .
Wājib	Obligatory.
Witr	Literally means 'odd' (opposite of even), and refers to the <i>Ṣalāh</i> offered after 'Ishā'.
Wuḍū'	Washing for <i>Aṣ-Ṣalāh</i> in a prescribed way (ablutions).
Zakāh	Welfare contribution – a compulsory payment from a Muslim's annual savings, one of the five pillars (basic duties) of Islām. It is an act of <i>'Ibādah</i> (worship) and should not be confused with any tax.
Zuhr	Name of the <i>Ṣalāh</i> just after midday.