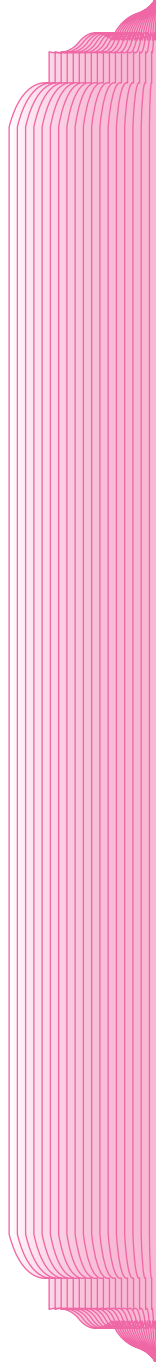
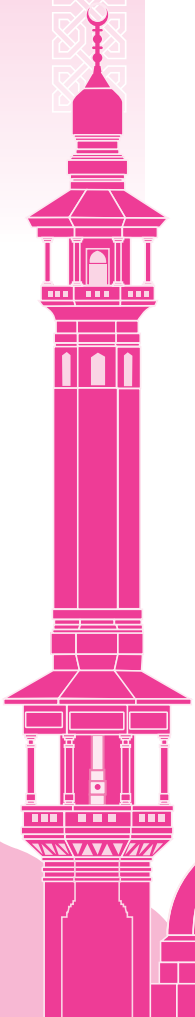
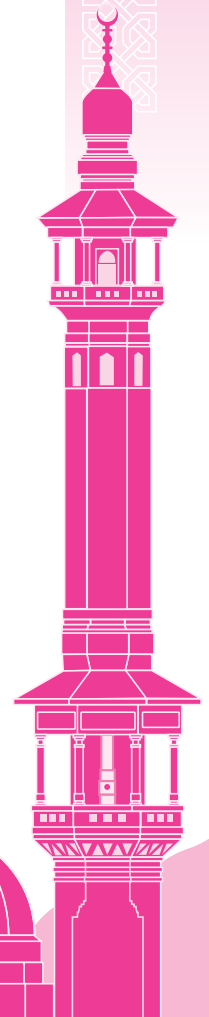


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



The Basics of The Muslim's Prayer



Darulmasharīʿ

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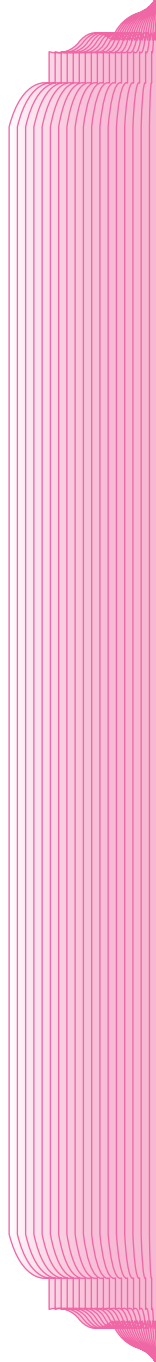
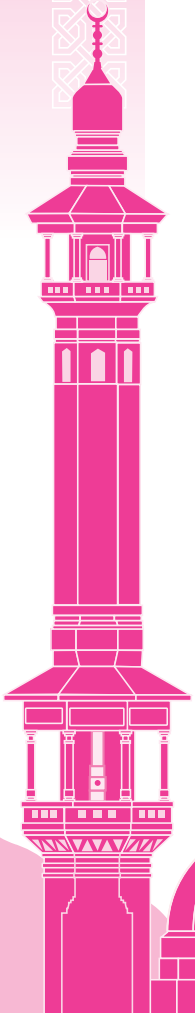


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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

The five prayers are among the best acts of worship that the Muslim performs. Performing them is the best deed after having the correct belief in God and His Messenger. Prophet *Muhammad* ﷺ, may *Allah* raise his rank, was asked what the best deed was and he said it was performing the obligatory prayers at the beginning of their times (*al-Bayhaqiyy*):

رَوَى الْبَيْهَقِيُّ أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْ أَفْضَلِ الْأَعْمَالِ فَقَالَ: «الصَّلَاةُ لَوَقْتِهَا»
أى فى أول وقتها.

When we say “prayers” we are referring to an act of worshipping God which has a specific format as God revealed to Prophet *Muhammad*, may *Allah* raise his rank. The prophets from Prophet *Adam* to Prophet *Muhammad*, may *Allah* raise their rank, ordered their followers to pray as per God’s orders.

Since the prayer is the most important matter of *Islam* after having the correct belief in God and His Messenger, one must plan one's life around the prayer. It would be a great sin to neglect praying when at work if a prayer was required at that time. If a believer is shopping at the mall or waiting at the airport and there is no way to get home or to a mosque, one is still obligated to perform the prayer within its due time instead of purposely leaving out or delaying the prayer. This indicates the importance of the obligatory prayer. Doing the obligatory prayer on time takes priority over other non-obligatory matters.

Chapter 1

Preparations Before Praying

There are five prayers which are obligatory and rewardable. There are other prayers which are rewardable but optional to perform. The optional prayers require the same preparation as the five required prayers. There are several requirements of the person who performs the prayer. The person praying must be Muslim and must have reached the state of mental discrimination which is usually around seven lunar years (about 6 3/4 solar years).

Taharah (Purification)

The Muslim must have the proper taharah (purification) before performing the prayers. This comprises the removal of *najas* (filthy) substances and performing *wudu*' (ablution) or *ghusl* (full shower).

Removal of *Najas* (Filthy substances)

Islamically, there are substances that are considered filthy and must not be on the person's body, clothes, place of prayer, or even carried when praying. Some of these substances include urine, feces, blood, vomit, pus, and discharges from the penis and vagina, except *maniyy* (semen and the woman's fluid of orgasm) which is not filthy.

To clean oneself after urinating and defecating, the person dries oneself of all urine with toilet paper after urinating, and then pours water on the areas where the urine was. In the case of defecation, the person is correct

if one removes the defecation with toilet paper and then pours water on the stained area to remove the traces. It is also acceptable to use either toilet paper or water only. However, the exclusive use of toilet paper has conditions. The urine must not go beyond the exit area and must not dry there. Also, one's defecation must not spread past the area of the buttocks which comes together when one is standing.

***Wudu'* (Ablution)**

Allah revealed:

قال الله تعالى:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾

This verse from the *Qur'an* means: "O you who believe, if you stand up for prayer, wash your faces and arms up to [and including] the elbows and wet wipe [part of] your heads and wash your feet up to [and including] the ankles." (*al-Ma'idah*, 6)

Wudu' (Ablution) has obligatory and recommended parts. The obligatory parts are those parts which if left out the *wudu'* is not valid. The recommended parts are those parts which if left out the *wudu'* would still be valid, but one misses out on that reward. The *wudu'* must be made with water only.

How to Perform *Wudu'*

1. It is recommended to say بِسْمِ اللّٰهِ "*Bismillah*" (with the Name of *Allah*) while washing the hands.
2. It is recommended to wash the two hands with the wrists three times (figure-1-).
3. It is recommended to rinse the mouth three times using the right hand (figure-2-).

figure -1-

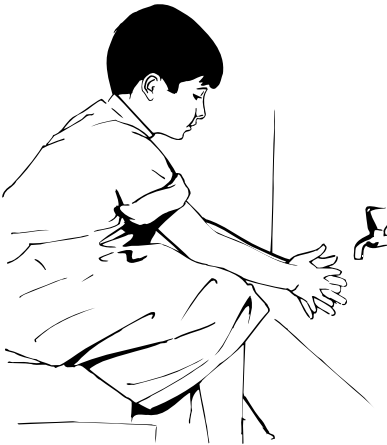


figure -2-



4. It is recommended to draw water into the nose with the right hand and to blow it out of the nose with the left hand three times (figure-3-).

5. It is an obligation to have the proper intention. When the water touches the first part of your face say in your heart “I intend to perform *wudu*”.

6. It is an obligation to wash your face, from the normal hairline to the chin and from one ear to the other including the hair and skin. The inner part of the man’s thick beard is excluded (figure-4-).

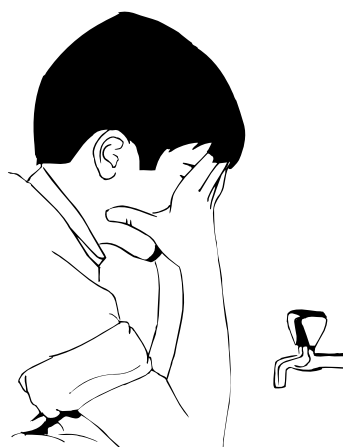
If a string was put at the middle of the forehead at the normal hairline and drawn to the top middle of the ear, then one washes all that would be below that string, both hair and skin, with the ears excluded (figure-4a-4b).

It is recommended to wash the face three times.

figure -3-



figure -4-



7. It is an obligation to wash the hands, forearms, and elbows.

It is recommended to wash them three times each. Start with the right and then the left (figure-5-).

8. It is an obligation to wet wipe part of the head, between

figure -4a-

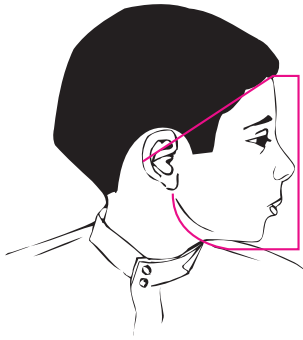


figure -4b-

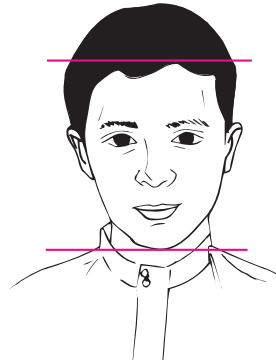


figure -5-



figure -6-



the normal hairline and the occiput (figure-6-).

9. It is recommended to wet wipe both ears three times (figure-7-).

10. It is an obligation to wash the feet with the ankles. It is recommended to wash them three times starting with the right foot (figure-8-).

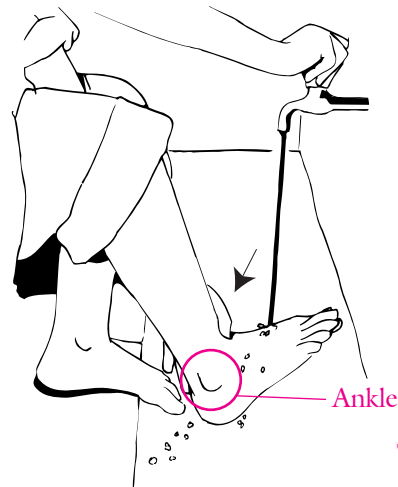
11. Do the obligatory parts (from step 1 to 10) in the aforementioned order.

12. It is recommended to say a supplication after finishing *wudu*' (see Appendix 1).

figure -7-



figure -8-



Benefit

It is preferred to use a small amount of water in *wudu'* and *ghusl*. It is mentioned in *Sahih Muslim* that the Messenger of *Allah* ﷺ used a *mudd* مُد (about half a cup) of water for *wudu'* and a *sa'* صاع (about a pint) for *ghusl*. A *mudd* is the fill of a pair of average-sized hands cupped together. The *sa'* is four *mudds*. It is also mentioned in *Sahih Muslim* that the Messenger of *Allah* ﷺ used six (6) *mudds* (about 3 cups) of water for *wudu'* and thirty (30) *mudds* (about one cup less than a gallon) for *ghusl*.

Invalidators of *Wudu'*

If you have *wudu'*, and any of the matters which invalidate *wudu'* takes place, you must not pray until you make a new *wudu'*. Among the invalidators of *wudu'* are:

1. The emission of any substance from the eliminatory outlets, such as urine, defecation, or gas, except *maniyy*.
2. Touching the penis or vagina, or the anus with the inside of the bare hand (the palm).
3. Losing the mind or losing consciousness.
4. Sleeping without having the buttocks firmly seated, such as sleeping on the stomach, back, and on the side.
5. Skin to skin contact with a member of the opposite sex, who has reached an age where he or she is normally desired (these whom one is not allowed to marry in any circumstance, such as one's parent, sibling, etc. are not included).

If one of these matters happens to you during prayer, you stop the actions of the prayer, perform *wudu'*, and then start the prayer from the beginning.

***Ghusl* (Full Shower)**

You must perform a *ghusl* (full shower) in order to pray, after:

1. you perform sexual intercourse.
2. your menstruation ends.
3. your postpartum bleeding ends.
4. you give birth to a child, even if it was without bleeding.
5. your *maniyy* is emitted.

How to Perform *Ghusl*

After removing any *najas* from the body, the *ghusl* is performed in the following way:

1. It is obligatory for you to intend in the heart to perform the obligation of *ghusl* when the water first touches your body.
2. It is obligatory to wash the whole body with water, including all of the hair. It is recommended to do this three times.

When performing either the *wudu'* or *ghusl*, all substances which prevent water from reaching the parts to be washed and wet wiped must be removed. Examples are: nailpolish on fingernails and toenails and waterproof mascara.

Tayammum (Dry Purification)

In the absence of water or when unable to use water, one may instead of performing *wudu'* or *ghusl* perform *tayammum*. This is stated in the *Qur'an*:

﴿فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ﴾

This verse means: “If you do not find water, then perform *tayammum* with the pure soil. Pass it onto your faces and arms”. (*al-Ma'idah*, 6).

The Prophet ﷺ said:

«جُعِلَتْ لَنَا الْأَرْضُ كُلُّهَا مَسْجِدًا وَجُعِلَتْ تُرْبَتُهَا لَنَا طَهُورًا» رواه مسلم

It means: “The Earth is made a place for our prayers, and its soil is made for our purification” (*Muslim*).

One must make sure that the time of the prayer has set in before performing the *tayammum*. The *tayammum* is valid for one obligatory prayer only and for as many optional prayers as one wishes. Hence, one repeats the *tayammum* before each obligatory prayer.

How to perform Tayammum

Make sure that you have pure, dusty soil unused before in *tayammum* (figure-1-).

1. It is recommended to say بِسْمِ اللَّهِ. It is an obligation to strike the soil with your palms. Make the intention: “I intend to perform *tayammum* to make performing the obligatory prayer permissible” while transferring the soil until it touches your face (figure-2-).

2. Pass the soil on all of your face (figure-3-).

figure -1-

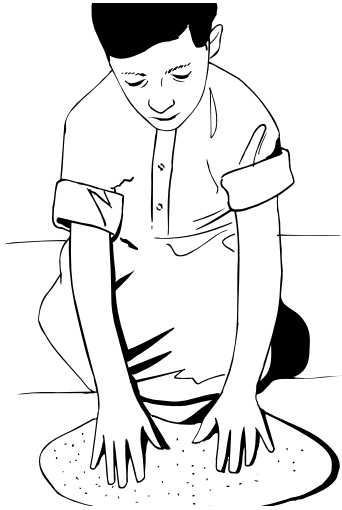


figure -2-



figure -3-

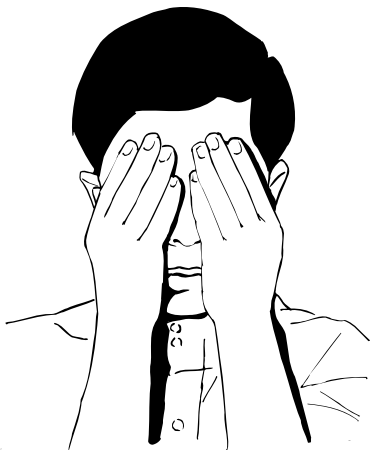


figure -4-



figure -5-

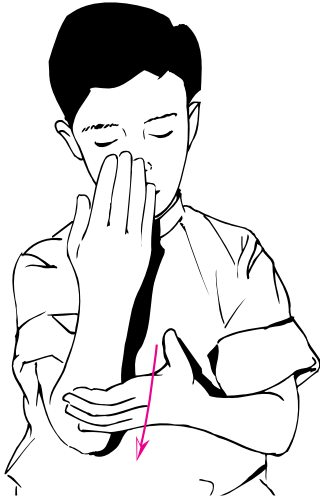


figure -6-

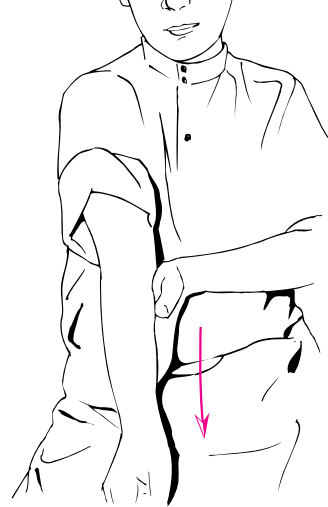


figure -7-



figure -8-



3. Strike the soil again and pass it on both hands and forearms, including the elbows. It is recommended to pass it on the right arm first then the left (figure-4-). It is an obligation to make sure that the soil on the left hand reaches all the parts of the right arm and conversely (figure-5-8).

Knowing the Prayers and their Times

You can pray only after being sure that the prayer time is in. Hence, you need to learn how to recognize when the prayer times come in and go out.

The Five Obligatory Prayers

Allah revealed: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ﴾; It means: “Perform the [five obligatory] prayers” (*al-Baqarah*, 238). The Messenger of *Allah* ﷺ said:

«خَمْسُ صَلَوَاتٍ كَتَبَهُنَّ اللَّهُ عَلَى الْعِبَادِ. مَنْ أَتَى بِهِنَّ لَمْ يُضَيِّعْ مِنْهُنَّ شَيْئًا اسْتِخْفَافًا بِحَقِّهِنَّ كَانَ لَهُ عِنْدَ اللَّهِ تَبَارَكَ وَتَعَالَى عَهْدٌ أَنْ يُدْخِلَهُ الْجَنَّةَ. وَمَنْ لَمْ يَأْتِ بِهِنَّ فَلَيْسَ لَهُ عِنْدَ اللَّهِ عَهْدٌ إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ غَفَرَ لَهُ.» رواه أحمد.

It means: “There are five prayers that *Allah* obligated the slaves to perform. Whoever performs them properly without belittling their obligation, *Allah* promised to admit him into Paradise. Whoever leaves them out does not have a promise from *Allah* to have Paradise without torture before. If He willed, He tortures him, and if He willed, He forgives him”. Narrated by *Ahmad* in his *Musnad*.

It is obligatory to perform each of these five prayers in its due time. It is better to perform each prayer early in its time (see center fold).

● *Dhuhr* (Noon) Prayer [Four *rak^ahs* (cycles)]:

Its time begins when the sun has declined westward from the middle of the sky (zenith). The time remains until the length of the shadow of an object becomes equal to that of the object per se, in addition to the length of the shadow of that object when the sun was at its zenith. For example,

if the length of your shadow when the sun is at its zenith is 5 feet and you are 6 feet high, then once your shadow becomes 11 feet long the *Dhuhrr* prayer time ends.

● **^*Asr* (Mid-afternoon) Prayer [Four *rak* ^*ahs*]**

As soon as the *Dhuhrr* prayer time ends, the ^*Asr* prayer time starts. Its time remains until sunset.

● ***Maghrib* (Sunset) Prayer [Three *rak* ^*ahs*]**

After the entire disk of the sun has set, then the *Maghrib* prayer time begins. This prayer time lasts until the redness of the evening twilight has disappeared in the western horizon.

● **^*Isha*' (Nightfall) Prayer [Four *rak* ^*ahs*]**

As soon as the *Maghrib* prayer time is finished the ^*Isha*' prayer time begins. You can be certain that this prayer time is in when you can see many small stars in the sky, on a clear night. This prayer time lasts until the true dawn appears.

● ***Subh* or *Fajr* (Dawn) Prayer [Two *rak* ^*ahs*]**

The true dawn begins when we see light spread at the horizon in the East. When the true dawn appears, the *Fajr* prayer time has begun, and this prayer time remains until the first glimpse of the disk of the sun appears on the Eastern horizon.

The Covering for the Prayer

The women must cover everything but their faces and hands with a material which conceals the color of their skin. The body must remain covered throughout the various movements of the prayer. So if, for example upon bending, the woman's scarf hangs forward exposing her neck from an angle, this is not acceptable. Either the

woman needs to be sure that her clothing is tucked in properly to prevent exposure, or she may put clothing over her normal clothing which does not allow exposure at angles. This clothing has an added benefit in that it conceals the shape of the body, for it is disliked for the shape of the woman's body to be apparent while she is praying (See appendix 8).

For the man, his area between his navel and his knees must be covered during the prayer. Like for the woman, the material with which he covers this area must not be see-through; that is, it must be opaque so as to conceal the color of the skin.

The Calls for the Prayer: *Adhan* and *Iqamah*

It is recommended, before starting any obligatory prayer, to make two (2) calls. The first is called *adhan*. It is meant to invite the Muslims to preform the prayer. It is done loudly and slowly. After the *adhan*, another call, *iqamah*, is made. It is made to alert the Muslims that the prayer is about to start. These two calls are recommended whether the prayer is performed individually or in congregation (see Appendix 2).

It is recommended for the *mu'adhdhin* (person calling *adhan*) to have *wudu'*, face the *Qiblah*, say the statements softly to oneself before saying them out loud. For the listener, it is recommended to repeat (softly) exactly after the *mu'adhdhin*, except in # 5 & 6 where *la hawla wa la quwwata illa billah* لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ is said instead. After *adhan*, it is recommended to say *as-Salah* ^*alan-Nabiyy*, such as اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَسَلِّمْ. It is also recommended to have *wudu'* for calling *iqamah*, face the *Qiblah*, and say it in a faster manner than saying the *adhan*.

Chapter 2

The Salah (Prayer)

There are five (5) prayers which must be performed by the accountable Muslims and are called “obligatory” prayers. It is a great sin to neglect performing any of these obligatory prayers. Among the merits of performing the obligatory prayers is that one’s small sins, which may be committed between prayers, are forgiven. The Prophet ﷺ, may Allah raise his rank, said:

«من تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَرِهِ» رواه مسلم.

It means: “Whoever makes a complete *wudu*’, his sins will depart his body, until they leave from under his nails.”
(Muslim)

How to Perform the Dhuhr (Noon) Prayer

The Dhuhr Prayer is four *rak ^ahs* (cycles).

1. Facing the Qiblah: It is obligatory to stand directing your chest to the honorable Qiblah. The Qiblah is the *Ka ^bah* in *Makkah* in Arabia.

2. Intention: It is obligatory to intend in your heart performing the obligatory Dhuhr prayer. Do that while saying اللهُ أَكْبَرُ *Allahu akbar* (God is great).

An example is to say in your heart “I intend to pray the obligatory Dhuhr prayer”.

3. The Opening *Takbir*: It is obligatory to say *Allahu akbar* at least as loud as you can hear yourself, while raising your hands next to your ears. Raising your hands is a recommended part (figure-1-).

4. Standing: It is obligatory to stand in the obligatory prayer when able. It is recommended to hold the wrist of the left hand with the right hand, placing both above the navel (figure-2a-2b).

It is recommended to softly recite the Opening Supplication, then the *isti^adhah* (see Appendix 3).

figure -1-



figure -2-



5. Reciting the *Fatīḥah*: It is obligatory to recite the *Fatīḥah* (the first chapter of the *Qur'an*) at least as loud as you can hear yourself. It is an obligation to recite the *Fatīḥah* properly, that is, to pronounce all the letters correctly. Learn the recitation of the *Fatīḥah* from a qualified teacher (see Appendix 4).

Whoever cannot recite the *Fatīḥah* correctly must recite other parts of the *Qur'an*, the number of letters of which should be at least equal to that of the *Fatīḥah*. If one knows one or more *ayahs* of the *Fatīḥah*, one may repeat them as many times as would render minimally the same number of letters in the *Fatīḥah*. If one cannot recite any *ayah* of the *Fatīḥah*, one recites other *ayahs* of the *Qur'an* the letters of which add up to at least the same number of letters of the

figure -2a-

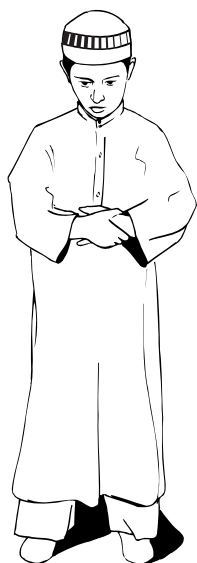
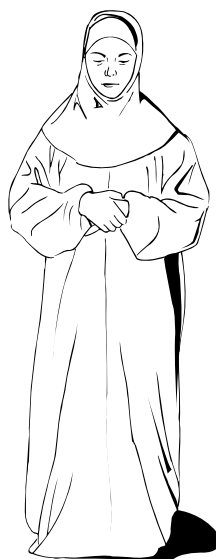


figure -2b-



Fatihah. If one cannot recite any part of the *Qur'an*, one must recite certain words of *dhikr*, such as

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

subhanallah, *al-hamdulillah*, *la ilaha illallah*, and *Allahu akbar* (I declare that *Allah* is clear of all imperfections, praise and thanks to *Allah*, no one is God but *Allah*, and *Allah* is the Greatest), as many times as would render minimally the same number of letters in the *Fatihah* (*Ibn Hibban; an-Nawawiyy*):

في صحيح ابن حبان أن رجلاً أتى النبي ﷺ فقال: يا رسول الله إني لا أستطيع أن أتعلم القرآن فَعَلِمَنِي مَا يُجْزِينِي مِنَ الْقُرْآنِ. فقال: «قُلْ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ». وفي حديث المسيء صلواته: «فَإِنْ كَانَ مَعَكَ قِرَاءٌ فَاقْرَأْ وَإِلَّا فَاحْمَدِ اللَّهَ تَعَالَى وَهَلِّلْهُ وَكَبِّرْهُ» قال النووي حسن.

For example, reciting *Allahu akbar* twenty times is sufficient. In the unusual case of someone being unable to recite the *Fatihah*, other parts of the *Qur'an*, or *dhikr* statements, one stands as long as reciting the *Fatihah* with moderate speed takes.

It is recommended to say *Amin* آمين (O *Allah*, fulfill my request) after finishing the *Fatihah*, and to recite at least one verse from another chapter of the *Qur'an* in the first and second *rak'ahs* (see Appendix 6).

It is also recommended before reciting the *Fatihah* in the first cycle to say the *Tawajjuh* supplication and then the *isti'adhah* (asking for *Allah*'s protection from the cursed devil) (see Appendix 3).

6. The *Ruku'* (Bowing): It is obligatory to bend at the waist until your palms can reach your knees (figure-3-) and stay still in this position for at least the time it takes to say *subhanallah*.

It is recommended upon bending to raise your hands next to your ears and say *Allahu akbar*. Also, it is recommended while in *ruku'* to say three times: *subhana Rabbi al-'azim* *subhana Rabbi al-'adhim* (Praise be to my Great Lord).

figure -3a-



figure -3b-



7. The *I^{tidal}* (Straightening up): It is obligatory to straighten your back and stay still in this position for at least the time it takes to say *subhanallah* (figure-4-). It is recommended while raising your trunk to raise your hands next to your ears and to say سَمِعَ اللهُ لِمَنْ حَمِدَهُ *sami[^]allahu liman hamidah* (Allah hears who praises Him). While your back is straight up, it is recommended to say رَبَّنَا لَكَ الْحَمْدُ *Rabbana lakal-hamd* (O our Lord, to You the praise is due).

8. The *Sujud* (Prostration): It is obligatory to go down to the floor and prostrate by pressing your bare forehead, and putting your palms, knees, and toe pads on the floor. Both feet are kept vertical with the heels up and the toe pads down touching the floor. Stay still in this position for at least the time it takes to say *subhanallah* (figure-5-).

figure -4-



figure -5a-



It is recommended upon going down to the floor ~~to raise your hands next to your ears and~~ to say *Allahu akbar*.

Also, it is recommended while in *sujud* to say three times *سُبْحَانَ رَبِّيَ الْأَعْلَى subhana Rabbiyal-'a^la* (Praise be to my Supreme Lord).

It is also recommended while in *sujud* to place your hands next to your shoulders, having your fingers together directed towards the *Qiblah*.

It is recommended for the male to keep his elbows away from his sides in his *sujud* and in his *ruku^*, and to keep his abdomen lifted away from his thighs in his *sujud* (figure-5a-5b). However, the female keeps her elbows pulled in to her sides in her *sujud* and *ruku^*, and keeps her trunk close to her thighs in her *sujud* (figure-5c-).

figure -5b-



figure -5c-



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Learn About The Prayer Times & How To Determine Them



The Five (5) Obligatory Prayers

Every day, each accountable Muslim must perform five (5) specific prayers. These five (5) prayers are called the obligatory prayers. They are:

- 1- The Dawn prayer (*Ṣubḥ*)
- 2- The Noon prayer (*Dhuḥr*)
- 3- The Mid-afternoon prayer
(*ʿAṣr*)
- 4- The Sunset prayer (*Maḡrib*)
- 5- The Nightfall prayer (*ʿIṣāʾ*)

Each of these obligatory prayers has a specific time in which it must be performed.

To perform a prayer before its time sets in or after it ends (without an excuse) is sinful.

To know when the prayer time sets in and when it ends each day, one needs to learn how to determine the beginning and ending times of each prayer.

Allāh revealed to Prophet *Muḥammad* via Angel *Jibrīl* how to determine these times.

The Mid-afternoon Prayer ($\hat{A}sr$)

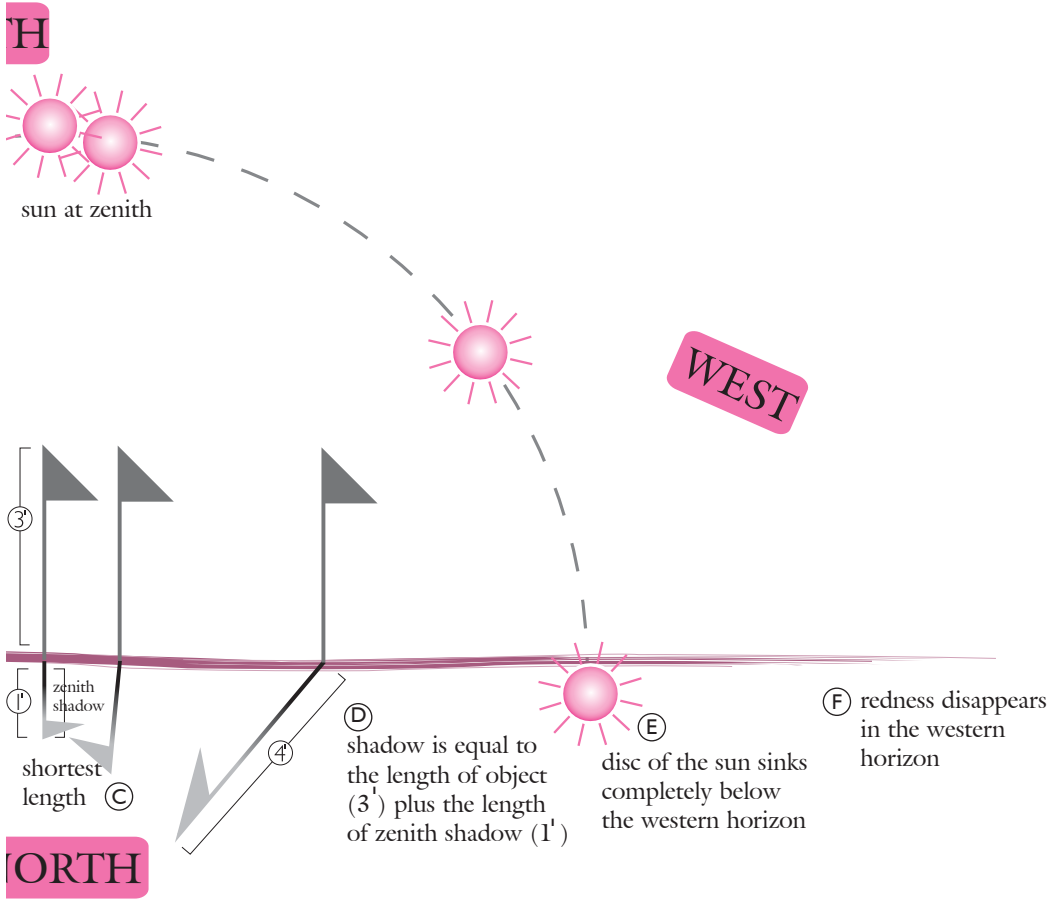
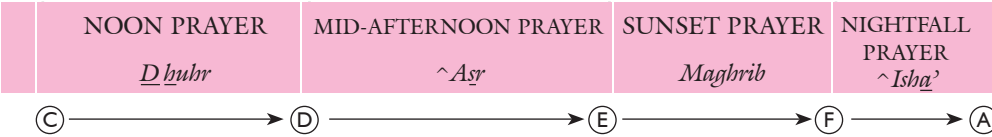
The Mid-afternoon Prayer begins immediately after the Noon Prayer time ends ①. It remains until sunset, i.e., until the disc of the sun sinks completely below the western horizon ⑤.

The Sunset Prayer (*Maghrib*)

The Sunset Prayer begins at sunset ⑤. It remains until the redness in the western horizon disappears ⑥.

The Nightfall Prayer (\hat{Isha})

The Nightfall Prayer time begins immediately after the Sunset Prayer time ends. It remains until the appearance of the true dawn ⑦.



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9. The Sitting between the two *Sujuds*: It is obligatory to raise your trunk from prostration and sit, staying still in this position for at least the time it takes to say *subhanallah* (figure-6-).

It is recommended to say *Allahu akbar* while coming to sitting.

Also, it is recommended while sitting to say:

رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَاجْبُرْنِي وَارْفَعْنِي وَارْزُقْنِي وَاهْدِنِي وَعَافِنِي

Rabbighfir li warhamni wajburni warfaⁿⁱ warzuqni wahdini wa^{afini} (O my Lord, forgive me, have mercy on me, fulfill my needs, raise me, provide for me, guide me, and protect me from sickness). It is also recommended to do the sitting with the left foot tucked under the buttocks while the right foot is kept vertical as in *sujud* (figure-6b-).

figure -6a-

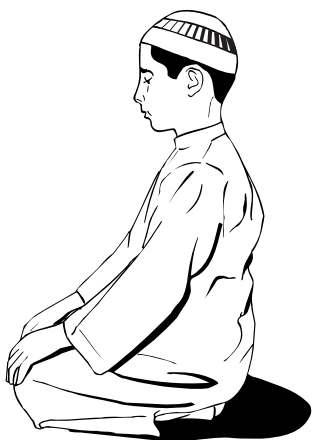


figure -6b-



An alternate recommended way of sitting is to rest the buttocks on the heels of both feet which are kept as in *sujud* (figure-6c-).

It is recommended that the hands be placed on the thighs at the knees with the fingers extended and spread slightly towards the *Qiblah*.

10 . It is obligatory to perform a second *sujud* from your sitting position. This *sujud* is similar to the first *sujud*.

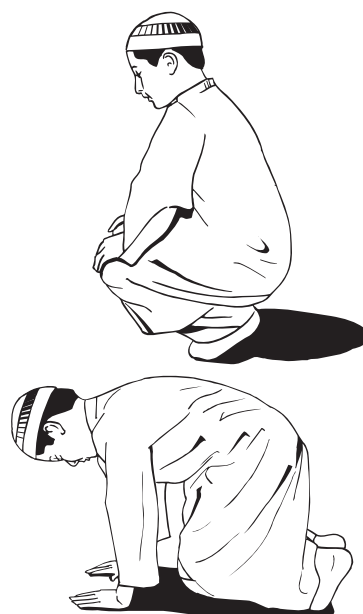
After the second *sujud* is fulfilled you have completed the first *rak^ah* (cycle) of the prayer.

11. It is obligatory to stand up for the second *rak^ah* (figure-7). It is recommended while doing so to say *Allahu akbar*. Repeat steps 5 to 10. This ends your second *rak^ah*.

figure -6c-



figure -7-



12. It is recommended at this time to sit up from *sujud*, recite the *Tashahhud* (see Appendix 5), and say *اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ* *Allahumma salli ^ala Muhammad* (see Appendix 5) at least as loud as you can hear yourself.

It is recommended to sit with the feet as in step 9. An alternate way of sitting is to rest the buttocks on both crossed feet (figure-7-). It is also recommended to keep both hands on your thighs. The fingertips of your left hand should be spread towards your knee. In this sitting, the fingers of the right hand are lightly fisted, except for the index finger which is extended slightly down (figure-8a-). The index finger is lifted slightly at saying *إِلَّا اللَّهُ* *illallah* (in the *Tashahhud*) and is kept as such until the end of this sitting (figure-8b-).

figure -8a-



figure -8b-



13. It is obligatory to stand up and do two more *rak'ahs* in the same way that you did from steps 5 to 11. It is recommended while rising for the third *rak'ah* to raise your hands next to your ears and say *Allahu akbar*. However, raising the hands is not recommended while rising for the fourth *rak'ah*.

14. Upon completion of the second *sujud* of the last *rak'ah*, it is obligatory to sit up, recite the *Tashahhud*, and say *Allahumma salli 'ala Muhammad* (see Appendix 5).

It is recommended to keep the hands as in step 12. However, after the index finger is lifted slightly at saying *illallah* it is kept as such until the end of the prayer.

For this sitting it is also recommended to pass the left foot past the right leg and place the buttocks on the floor, keeping the right foot as in *sujud* (figure-9-).

figure -9-



Afterwards, it is recommended to say *as-Salatul-'Ibrahimiyyah* (see Appendix 5). Then it is recommended to say a supplication such as:

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

Rabbana atina fid-dunya hasanah, wa fil-'akhirati hasanah, wa qina ^adhaban-nar. It means: "O our Lord, grant us in this life and in the Hereafter good things, and protect us from the torture of Hellfire".

15. The Ending *Salam*: It is obligatory to say السَّلَامُ عَلَيْكُمْ *as-salamu ^alaykum* at least as loud as you can hear yourself. It is recommended to say اللَّهُ وَرَحْمَةُ اللَّهِ عَلَيْكُمْ *as-salamu ^alaykum wa rahmatullah*, first upon turning the head to one's right and then upon turning it to one's left (figure-10-).

By saying this, your *Dhuhr* prayer is ended.

figure -10a-



figure -10b-



How to Perform the [^]*Asr* (Mid-afternoon) and [^]*Isha*' (Nightfall) Prayers

The [^]*Asr* and [^]*Isha*' prayers are performed exactly as the *Dhuhr* prayer. However, in step 2 you intend the obligatory [^]*Asr* and [^]*Isha*' prayers, respectively. Moreover, it is recommended to recite the *Qur'an* in a louder manner in the first two *rak'ahs* of the [^]*Isha*' prayer.

How to Perform the *Maghrib* (Sunset) Prayer

The three *rak'ahs* of the *Maghrib* prayer are performed exactly as the first three *rak'ahs* of [^]*Isha*', but with the intention of performing the obligatory *Maghrib* prayer. After the second *sujud* of the third *rak'ah*, it is obligatory to sit up and do steps 14 and 15.

How to Perform the *Subh* or *Fajr* (Dawn) Prayer

The two *rak'ahs* of the *Fajr* (or *Subh*) prayer are performed exactly like the first two *rak'ahs* of the [^]*Isha*' prayer, but with the intention of performing the obligatory *Fajr* (or *Subh*) prayer.

After the second *sujud* of the second *rak'ah*, do steps 14 and 15. Also, after saying *Rabbana lakal-hamd* in the *I'tidal* (step 7) of the second *rak'ah*, it is recommended to say the *Qunut* supplication (see Appendix 7) at least as loud as you can hear yourself. It is recommended to raise the hands with palms upward, as in making any supplication.

How to Perform the Prayers with Disability

(See Appendix 9).

Invalidators of the Prayer

In addition to leaving out the obligatory parts, there are other matters that invalidate the prayer. They must be known to be avoided. Among these matters are:

1. Saying words other than the words of the prayer intentionally, remembering that one is praying, and knowing that it is forbidden to do so.
2. Making many moves for a time that is enough to make one *rak'ah*.
3. Performing an excessive move, such as an excessive jump.
4. Adding an extra obligatory action such as making two *ruk'u's* or three *sujuds* in one *rak'ah*, on purpose and while remembering that one is praying.
5. Making one move with the intention of playing, such as to extend one's tongue or to wink playfully.
6. Eating or drinking, even a small amount while remembering one is praying.
7. Invalidating one's ablution, such as passing gas or urine.
8. Intending in the heart to interrupt the prayer. Intending to interrupt it if a specific matter happens, such as if one holds: "If the door bell rings I will interrupt my prayer", invalidates the prayer immediately.

The *Jama'ah* (Congregational) Prayer

It is very rewardable to perform the five obligatory prayers in congregation. This can be done in the *masjids* (mosques) and elsewhere. In the congregational prayer one person (*imam*) leads the prayer, with one (*ma'mum*) or more persons following him. The reward of the prayer performed in congregation is 27 times that of the one performed individually, as mentioned in the *hadith* narrated by *Imam Muslim*:

«صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تَزِيدُ عَلَى صَلَاتِهِ وَخَدَّهُ سَبْعًا وَعِشْرِينَ». رواه مسلم

While following the *imam* in the congregational prayer:

- Your heels must not be ahead of those of your *imam*. It is recommended that they be behind those of the *imam*.
- Say your opening *takbir* only after the *imam* has finished saying his opening *takbir*.
- Have the intention to follow the *imam*. For example, intend in the heart to follow the *imam*, praying the obligatory *Dhuhr* prayer.
- It is recommended that you wait for the *imam* to change his position before you go to that same position.

The *Jumu`ah* (Friday) Prayer

Friday is the best day of the week. On Friday there are certain blessings that may be bestowed particular to that day. The Muslim men are required to attend the Friday prayer as stated in the Holy *Qur'an* (*al-Jumu`ah*, 9):

قال الله تعالى:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

Prophet *Muhammad* ﷺ said:

«رَوَّاحُ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ». رواه النسائي

It means: "Performing the *Jumu`ah* prayer is an obligation upon every [male] pubescent person." (*an-Nasa'iyy*) Although not obligated, women can pray the Friday prayer.

The Friday prayer is performed in a congregation, usually at a mosque. It is performed in the *Dhuhr* prayer time, replacing the *Dhuhr* prayer for that day. Instead of the four *rak`ahs* of the *Dhuhr* prayer, you pray only two *rak`ahs* and begin your prayer intending to pray the congregational Friday prayer instead of intending the *Dhuhr* prayer.

If you miss joining the group of the Friday prayer, then you must pray the *Dhuhr* prayer with its normal four *rak`ahs*.

At the Friday prayer, the group listens attentively to two speeches which the *imam* gives before the prayer. Both the speeches and the prayer are done in the *Dhuhr* prayer time, and the prayer follows immediately after the speeches.

Janazah (Funeral) Prayer

Upon the death of a Muslim, Muslims are obligated to pray for him/her. Just like in the obligatory prayers, one must have *wudu*.

However, the Funeral prayer does not have *ruku* ^ or *sujud*. It is recommended that the dead person be laid in front of the *imam*.

How to Perform the Janazah (Funeral) Prayer

1. Stand facing the *Qiblah* with your chest.
2. Have the intention: "I intend to pray the Funeral prayer for this dead Muslim" while saying: *Allahu akbar*.
3. Recite the *Fatihah* softly, then say *Allahu akbar*.
4. Say اللهم صل على محمد *Allahumma salli ^ala Muhammad*. It is better if you recite the whole *Salatul-Ibrahimiyyah*, then say *Allahu akbar*.
5. Make supplication for the dead Muslim اللهم اغفر له وارحمه *Allahumma-ghfir lahu warhamh(u)*. It is better to include other Muslims and to say:

«اللهم اغفر لحينا وميتنا وشاهدنا وغائبنا وصغيرنا وكبيرنا وذکرنا وأنثانا. اللهم من أحييته منا فأحيه على الإسلام، ومن توفيته منا فتوفه على الإيمان» رواه الترمذی.

Allahumma-ghfir lihayyina wa mayyitina, wa shahidina wa gha'ibina, wa saghirina wa kabirina, wa dhakarina wa unthana. Allahumma man ahyaytahu minna fa ahyihi ^alal-Islam, wa man tawaffaytahu minna fa tawaffahu ^alal-'iman.

This means: "O Allah, forgive our dead and alive, our present and absent, our young and old, our male and female [Muslims]. O Allah, whomever among us You gave

life, let him live with *Islam*. Whomever among us You took life from, let him die with *Iman* (Faith)". Then say *Allahu akbar*.

6. It is recommended to say: اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَقْتُلْنَا بَعْدَهُ
Allahumma la tahrimna ajrahu wa la taftinna ba ^ dah(u).
It means: "O *Allah*, do not deprive us of the reward of our praying for him, and do not test us after him".

7. Say *as-salamu ^ alaykum*. It is recommended to say: *as-salamu ^ alaykum wa rahmatullah* while turning the head to the right, then to say it while turning to the left.

Upon consoling a Muslim for the death of his Muslim beloved you say: أَعْظَمُ اللَّهُ أَجْرَكَ وَأَحْسَنَ عَزَاءَكَ وَغَفَرَ لِيَّتِكَ
A ^ dhama-llahu ajrak(a), wa ahsana ^ aza'ak(a), wa ghafara limayyitik. It means: "May *Allah* reward you greatly, give you good patience, and forgive your deceased (loved) one".

However, upon consoling a Muslim concerning the death of a non-Muslim relative, you say: أَعْظَمُ اللَّهُ أَجْرَكَ وَصَبَّرَكَ
A ^ dhama-llahu ajrak(a), wa sabbarak. It means: "May *Allah* reward you greatly and give you patience."

Appendix 1

What is Recommended to Say After Finishing *Wudu*'

دُعَاءُ الْوُضُوءِ

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ،
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.
اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ.
سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ،
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

Du ^a'-ul-Wudu'

Ashhadu alla ilaha illallah (u), wahdahu la sharika lah (u), wa
ashhadu anna Muhammadan ^abduhu wa rasuluh (u).
Allahumma-j^alni minat-tawwabin (a), waj^alni minal-
mutatahhirin. Subhanaka-llahumma wa bi hamdik (a),
ashhadu alla ilaha illa ant (a), astaghfiruka wa atubu ilayk.

The Meaning of the *Wudu*' (Ablution) Supplication

I testify that no one is God but *Allah*, alone, without
a partner, and I testify that *Muhammad* is His slave
and messenger. O *Allah*, make me among the frequent
repenters and make me among the purified. Praise and
thanks be to You, O *Allah*.

I testify that no one is God but You.
I ask You for forgiveness and I repent to You.

Appendix 2

What is Recommended to Say Before Praying

الأَذَان

- | | |
|---|--|
| ١- اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ | ١- اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ |
| أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ | ٢- أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ |
| أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ | ٣- أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ |
| حَيَّ عَلَى الصَّلَاةِ | ٤- حَيَّ عَلَى الصَّلَاةِ |
| حَيَّ عَلَى الْفَلَاحِ | ٥- حَيَّ عَلَى الْفَلَاحِ |
| | ٦- اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ |
| | ٧- لَا إِلَهَ إِلَّا اللَّهُ |

Adhan

- | | |
|--|---|
| 1- <i>Allahu akbaru-llahu akbar</i> | <i>Allahu akbaru-llahu akbar</i> |
| 2- <i>Ashhadu alla ilaha illallah</i> | <i>Ashhadu alla ilaha illallah</i> |
| 3- <i>Ashhadu anna Muhammadar-Rasulullah</i> | <i>Ashhadu anna Muhammadar-Rasulullah</i> |
| 4- <i>Hayya ^alas-Salah</i> | <i>Hayya ^alas-Salah</i> |
| 5- <i>Hayya ^alal-falah</i> | <i>Hayya ^alal-falah</i> |
| 6- <i>Allahu akbaru-llahu akbar</i> | |
| 7- <i>La ilaha illallah</i> | |

The Meaning of Adhan

Allah is the Greatest (four times)

I testify that no one is God except *Allah* (twice)

I testify that *Muhammad* is the Messenger of *Allah* (twice)

Come to Prayer (twice)

Come to success (twice)

Allah is the Greatest (twice)

No one is God except *Allah*

Note:

In *Fajr* (*Subh*) Prayer, the following statement is said after #5:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

As-Salatu khayrum minan-nawm

As-Salatu khayrum minan-nawm

Performing the Prayer is better than sleeping (twice)

الإقامة

- ١- اللهُ أَكْبَرُ اللهُ أَكْبَرُ
- ٢- أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ
- ٣- أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ
- ٤- حَيَّ عَلَى الصَّلَاةِ
- ٥- حَيَّ عَلَى الْفَلَاحِ
- ٦- قَدْ قَامَتِ الصَّلَاةُ
- ٧- اللهُ أَكْبَرُ اللهُ أَكْبَرُ
- ٨- لَا إِلَهَ إِلَّا اللهُ

قَدْ قَامَتِ الصَّلَاةُ

Iqamah

- 1- *Allahu akbaru-llahu akbar*
- 2- *Ashhadu alla ilaha illallah*
- 3- *Ashhadu anna Muhammadar-Rasulullah*
- 4- *Hayya ^alas-Salah*
- 5- *Hayya ^alal-falah*
- 6- *Qad qamatis-Salatu* *Qad qamatis-Salah*
- 7- *Allahu akbaru-llahu akbar*
- 8- *La ilaha illallah*

The Meaning of Iqamah

Allah is the Greatest (twice)
 I testify that no one is God except *Allah*
 I testify that *Muhammad* is the Messenger of *Allah*
 Come to Prayer
 Come to success
 The Prayer will soon be performed (twice)
Allah is the Greatest (twice)
 No one is God except *Allah*

Appendix 3

What is Recommended to Say After Finishing the Opening *Takbir*

دُعَاءُ الْإِفْتِاحِ أَوْ التَّوَجُّهِ

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا،
وَمَا أَنَا مِنَ الْمُشْرِكِينَ. إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ
الْعَالَمِينَ، لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ، وَأَنَا مِنَ الْمُسْلِمِينَ.

Du^a'uliftitah or Du^a'ut-Tawajjuh

Wajjahtu wajhiya lilladhī fataras-samawāti wal-'arḍa
hanīfam Muslima, wa ma 'ana minal-mushrikin. 'Inna
ṣalatī wa nusukī wa mahyaya wa mamatī lillāhi Rabbil-
'alamin (a), la sharīka lah (u), wa bi dhalika 'umirt (u),
wa 'ana minal-Muslimin.

The Meaning of the Opening or *Tawajjuh* Supplication

I direct myself in worship to the One Who created the
heavens and Earth,
following the upright path, being a Muslim,
and not among those who associate partners with *Allah*.
Surely, my prayer, my acts of worship in obedience,
my life, and my death belong to *Allah*, the Lord of the
worlds, Who has no partner. With this I was ordered,
and I am one of the Muslims.

What is Recommended to Say Before the *Fatīhah*

الاستعاذة

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Alisti^adhah

A^udhu billahi minash-shaytanir-rajim

The Meaning of the *Isti^adhah*

I seek refuge with *Allah* from the [harm of the] cursed devil.



Appendix 4

What Must be Recited in Every *Rak'ah*

(سورة الفاتحة)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾
 الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
 نَسْتَعِينُ ﴿٥﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ
 أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

Suratul-Fatihah

1. Bismillahir-Rahmanir-Rahim.
2. Al-Hamdu lillahi Rabbil-^alamin.
3. Ar-Rahmanir-Rahim.
4. Maliki yawmid-Din.
5. Iyyaka na^budu wa iyyaka nasta^in
6. Ihdinas-siratal-mustaqim.
7. Siratal-ladhina an^amta ^alayhim,
ghayril-maghdubi ^alayhim wa lad-dallin.

The Meaning of the *Fatihah*

1. I start my recitation with the Name of *Allah* (the One Who deserves to be worshipped), Who is *ar-Rahman* (the One Who is merciful to both Muslims and non-Muslims in this life), and *ar-Rahim* (the One Who is merciful to Muslims only in the Hereafter).

2. Praise and thanks to *Allah*, the *Rabb* (Owner) of the worlds (of angels, humans, jinn, and others) for the givings He granted without Him being obligated to do so.
3. He is *ar-Rahman* (the One Who is merciful to both Muslims and non-Muslims in this life), and *ar-Rahim* (the One Who is merciful to Muslims only in the Hereafter).
4. He is the Owner of the Day of Judgment.
5. To You (*Allah*) only we dedicate worship (the ultimate subjugation), and from You (*Allah*) only we seek help.
6. Keep us guided (firmly) on the Straight Path (*Islam*),
7. Which is the Path of those upon whom You bestowed guidance by *Islam* (prophets and other Muslims), not the path of those whom You willed to punish (the Jews), or the path of those who went astray (the Christians).



Appendix 5

What is Said in the Sitting

التَّشَهُّدُ

التَّحِيَّاتُ الْمُبَارَكَاتُ، الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ. السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ.
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.

الصَّلَاةُ الْإِبْرَاهِيمِيَّةُ

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.

At-Tashahhud was-Salatul-'Ibrahimiyyah

At-Tahiyyatul-mubarakat, as-salawatut-tayyibatu lillah. As-Salamu ^alayka ayyuhan-Nabiyyu wa rahmatullahi wa barakatuh. As-Salamu ^alayna wa ^ala ^ibadillahis-salihin.

Ashhadu alla 'ilaha illallah, wa ashhadu anna Muhammadar-Rasulullah. (End of the Tashahhud)

Allahumma salli ^ala Muhammad, (This completes the obligation) wa ^ala 'Ali Muhammad, kama sallayta ^ala 'Ibrahim, wa ^ala 'Ali 'Ibrahim. 'Innaka Hamidum Majid. Allahumma barik ^ala Muhammad, wa ^ala 'Ali Muhammad, kama barakta ^ala 'Ibrahim, wa ^ala 'Ali 'Ibrahim. 'Innaka Hamidum Majid.

The Meaning of the *Tashahhud* and *Salatul-'Ibrahimiyyah*

The blessed salutations, Five Prayers, and the good deeds are all owned by *Allah*. O Prophet of *Allah*, may the safety from infirmities, and the mercy of *Allah* and His blessings be upon you. May safety be upon us and upon the righteous slaves of *Allah*.

I profess (know, believe, and declare) that no one is God but *Allah*, and I profess that *Muhammad* is the Messenger of *Allah*.

O *Allah*, we ask You to raise the rank of *Muhammad*, and have mercy upon the *Al* (wives, Muslim kin, and pious Muslim followers) of *Muhammad*, as You raised the rank of *Ibrahim*, and the *Al* of *Ibrahim*. Verily, You are the One Who deserves to be praised and thanked, and the One Who is glorified. O *Allah*, we ask You to bless *Muhammad*, and the *Al* of *Muhammad*, as You blessed *Ibrahim*, and the *Al* of *Ibrahim*. Verily, You are the One Who deserves to be praised and thanked, and the One Who is glorified.



Appendix 6

Examples of What Could be Recited After the *Fatihah*

(آية الكرسي)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿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 مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

Ayatul-Kursiyy

Bismillahir-Rahmanir-Rahim.

Allahu la ilaha illa Huwal-Hayyul-Qayyum,
la ta'khudhuhu sinatuwwala nawm,
lahu ma fis-samawati wama fil-'ard,
man dhalladhi yashfa'u ^indahu illa bi 'idhnihi,
ya ^lamu ma bayna aydihim wama khalfahum,
wa la yuhituna bishay'immin ^ilmihi illa bima sha',
wasi^a Kursiyyuhus-samawati wal-'ard,
wa la ya'uduhu hifdhuhuma,
wa Huwal-^Aliyyul-^Adhim.

The Meaning of *Ayatul-Kursiyy*

I start my recitation with the Name of *Allah* (the One Who deserves to be worshipped), Who is *ar-Rahman* (the One Who is very merciful to Muslims and non-Muslims in this life), and Who is *ar-Rahim* (the One Who is very merciful to Muslims only in the Hereafter).

Allah is the One Who is the Only God. He is the One Who is attributed with an eternal and everlasting Life (which is without soul, body, blood, bones or need for food). He is the One Who manages and takes care of the world and does not need any one and every one needs Him. He is not seized with somnolence or sleep. To Him belongs what is in the heavens and Earth. No one will intercede, on the Day of Judgment, except with His permission.

He knows all about His creation. They do not know except that which *Allah* allowed them to know.

His *Kursiyy* extends farther than the heavens and Earth and He is not exhausted from preserving them.

He is the One Who has the highest status (and does not need a place) and Who rightly has the attributes of exaltedness, glory, greatness, and purity from all imperfection.



(سُورَةُ الْإِخْلَاصِ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ (١) اللَّهُ الصَّمَدُ ۝ (٢) لَمْ يَكِدْ وَلَمْ

يُولَدْ ۝ (٣) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝ (٤)﴾

Suratul-'Ikhlās

Bismillahir-Rahmanir-Rahim

1. Qul Huwallahu Ahad.
2. Allahus-Samad.
3. Lam yalid wa lam yulad.
4. Wa lam yakullahu kufuwan ahad.

The Meaning of Suratul-'Ikhlās

I start my recitation with the Name of *Allah* (the One Who deserves to be worshipped), Who is *ar-Rahman* (the One Who is very merciful to Muslims and non-Muslims in this life), and Who is *ar-Rahim* (the One Who is very merciful to Muslims only in the Hereafter).

1. [O *Muhammad*,] say that *Allah* is One without a partner to Him in the Self or Attributes, and the One Who is indivisible (because He is not a body.)
2. All creations need Allah and He does not need any of them.

He is the One to Whom all resort in all types of adversities. He does not benefit from His creations and does not ward any harm off Himself by them.

3. Nothing was born out of Him; so no one inherits Him. He was not born; so no one shares property with Him. He is not the origin of anything and He did not originate from anything.

4. He has no equal in any way.

(سُورَةُ الْفَلَقِ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾﴾

Suratul-Falaq

Bismillahir-Rahmanir-Rahim

1. Qul a^udhu bi Rabbil-falaq.

2. Min sharri ma khalaa.

3. Wa min sharri ghasiqin idha waqab.

4. Wa min sharrin-naffathati fil- ^uqad.

5. Wa min sharri hasidin idha hasad.

The Meaning of *Suratul-Falaq*

I start my recitation with the Name of *Allah* (the One Who deserves to be worshipped), Who is *ar-Rahman* (the One Who is very merciful to Muslims and non-Muslims in this life), and Who is *ar-Rahim* (the One Who is very merciful to Muslims only in the Hereafter).

1. [O *Muhammad*,] say: I seek refuge with *Allah*, the Lord (Creator and Sustainer) of dawn,
2. from the evil of what He created (such as the Devil and fire),
3. and from the evil of the night when it comes,
4. and from the evil of the witches who blow on knots,
5. and the evil of the covetous one when he covets.

(سُورَةُ النَّاسِ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْغِيَةِ وَالنَّاسِ ﴿٦﴾﴾

Suratun-Nas

Bismillahir-Rahmanir-Rahim

1. Qul a^udhu bi Rabbin-nas.
2. Malikin-nas.
3. Ilahin-nas.
4. Min sharril-waswasil-khannas.
5. Alladhi yuwaswisu fi sudurin-nas.
6. Minal-jinnati wan-nas

The Meaning of Suratun-Nas

I start my recitation with the Name of *Allah* (the One Who deserves to be worshipped), Who is *ar-Rahman* (the One Who is very merciful to Muslims and non-Muslims in this life), and Who is *ar-Rahim* (the One Who is very merciful to Muslims only in the Hereafter).

1. [O *Muhammad*,] say: I seek refuge with *Allah*, the Lord (Creator and Sustainer) of mankind,
2. the Owner of mankind,
3. [the only] God of mankind,
4. from the evil of the whisperer who withdraws (when the Name of *Allah* is mentioned),
5. who whispers in the hearts of creations,
6. among the *jinn* and mankind.

Appendix 7

What is Said in the *I^tidal* of the Second *Rak^ah* of the *Fajr* Prayer

دُعَاءُ الْقُنُوتِ

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِي مَا أَعْطَيْتَ. وَقِنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ. وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، وَلَا يَعْزُّ مَنْ عَادَيْتَ. تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ. فَلَكَ الْحَمْدُ عَلَى مَا قَضَيْتَ. أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ. وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ.

Du^aul-Qunūt

Allahumma hdi ni fiman hadayt (a), wa ^afini fiman ^afayt (a), wa tawallani fiman tawallayt (a), wa barik li fima a^tayt (a). Wa qini sharra ma qadayt (a), fa 'innaka taqdi wa la yuqda ^alayk (a). Wa 'innahu la yadhilla maw walayt(a), wa la ya^izzu man ^adayt (a). Tabarakta Rabbana wa ta^alayt (a). Fa lakal-hamdu ^ala ma qadayt (a). Astaghfiruka wa atubu ilayk (a). Wa sallallahu ^ala Muhammad (iw) wa ^ala alihi wa sahbihi wa sallam.

The Meaning of the *Qunūt* Supplication

O *Allah*, guide me among those whom You guided, relieve me from sickness among those whom You relieved, support me among those whom You supported, bless for

me what You gave me. Protect me against the evil of what You created, for You are the One Who orders (ordains) and not the One Who is ordered (ordained for). Whomever You support is not weakened and ignored, and whomever You oppose is not dignified. O our Lord, may Your givings increase. You are the Supreme One Whose status is high and great and You are clear of any imperfection. Praise is due to you for what You ordained. I ask You for forgiveness and I repent to You. May *Allah* raise the rank of *Muhammad*, and his *Al* and Companions. May *Allah* protect the Prophet's Nation from what he feared for it.



Appendix 8

The Proper Clothing for Women in the Prayer



Appendix 9

The Prayer of the One Who Cannot Prostrate

If you can stand up and perform *rukūʿ*, but cannot go down to the floor and prostrate, you do the following:

1. Face the *Qiblah* while standing
2. Say *Allahu akbar* with proper intention
3. Recite the *Fatihah* and a part of the *Qurʿan*
4. Bend forward so that your palms reach your knees (*rukūʿ*) and remain there still as long as saying *subhanallah* takes (figure A1)
5. Straighten your back (*iʿtidal*) and remain (standing) there still as long as saying *subhanallah* takes
6. Bend forward for prostration (*sujud*) lower than in step 4 (figure A2)

figure -A1



figure -A2

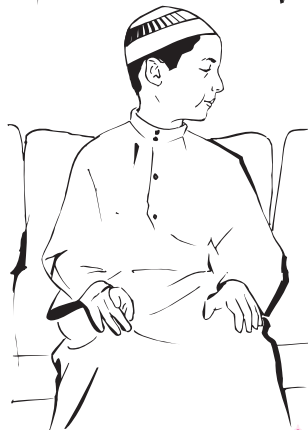
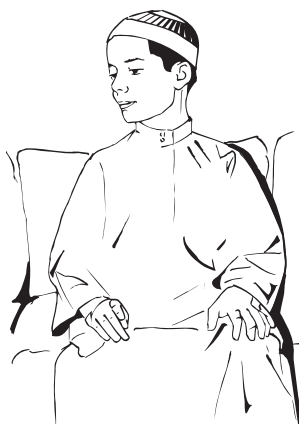


7. Straighten your back to the previous (standing) position
8. Repeat step 6 for a second prostration
9. Repeat step 7 to start the second *rak`ah*
10. Repeat steps 1-9. Raise your head
11. Sit in a seat for the *tashahhud* and what follow (figure A3). If you are praying the *Fajr* prayer, this is your last sitting and *tashahhud* until your *salam* (figure A4). When you pray the other obligatory prayers you add more *rak`ahs*

figure -A3



figure -A4



Another way to perform steps 5-10 is to sit on a seat (instead of standing up) and bend your back down with your head past your knees (figure A5) to perform prostration and other positions (figure A4)

The Prayer of the One Who Cannot Bend and Prostrate

If you can stand up and perform *rukūʿ*, but cannot go down to the floor and prostrate, you do the following:

1. Face the *Qiblah* while standing
2. Say *Allahu akbar* with proper intention
3. Recite the *Fatihah* and a part of the *Qurʿan*
4. Bend forward (*rukūʿ*) and remain there still

figure -A5



- as long as saying *subhanallah* takes (figure A6)
5. Straighten your back and remain there as long as saying *subhanallah* takes (figure A7)
 6. Bend forward for prostration (*sujud*) lower than in step 4 (figure A8)
 7. Straighten your back to the previous (standing) position
 8. Repeat step 6 for a second prostration
 9. Repeat step 7 to start the second *rak'ah*
 10. Repeat steps 1-9. Raise your head
 11. Sit in a seat for the *tashahhud* and what follow (figure A3). If you are praying the *Fajr* prayer, this is your last sitting and *tashahhud* until your *salam* (figure A4). When you pray

figure -A6



figure -A7



figure -A8



the other obligatory prayers you add more
rak'ahs

The Prayer of the One Who Cannot Stand up

If you cannot stand up, you do the following:

1. Face the *Qiblah* while sitting (figure A9)
2. Say *Allahu akbar* with proper intention
3. Recite the *Fatihah* and a part of the *Qur'an*
4. Follow the same steps of the one who cannot bend and prostrate (steps 5-11) from a sitting position.

figure -A9



TRANSLITERATION SYSTEM

Français	English	بالعربية	Français	English	بالعربية
‘	‘	الهمزة (ء)	Ṭ	Ṭ	ط
B	B	ب	Dh	Dh	ظ
T	T	ت	^	^	ع
Th	Th	ث	Gh	Gh	غ
J	J	ج	F	F	ف
H	H	ح	Q	Q	ق
Kh	Kh	خ	K	K	ك
D	D	د	L	L	ل
Dh	Dh	ذ	M	M	م
R	R	ر	N	N	ن
Z	Z	ز	H	H	هـ
Ç ou S	S	س	W	W	و
Ch	Sh	ش	Y	Y	ى
Ṣ	Ṣ	ص	A	A	أ
Ḍ	Ḍ	ض	ʿ	ʿ	ء

‘a’ après la lettre	‘a’ after the letter	الفتحة
‘ou’ après la lettre	‘u’ after the letter	الضمة
‘i’ après la lettre	‘i’ after the letter	الكسرة
‘a’ après la lettre	‘a’ after the letter	المد بالألف
‘ou’ après la lettre	‘u’ after the letter	المد بالواو
‘i’ après la lettre	‘i’ after the letter	المد بالياء
La lettre est doublée	The letter is doubled	الحرف المشدّد