

تعليم الصلاة

The Path to
Prayer

by

Umm Muhammad



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DAR ABUL-QASIM

PO Box 6156

Jeddah 21442, Saudi Arabia

Telephone (966-2) 671-4793

Fax (966-2) 672-5523

email: abulqasimbooks@hotmail.com

www.abulqasimbooks.com



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Arabic Letter or Mark	Name	Symbol Used in This Text
ا، آ (vowel)	alif	aa or ā
ب	baa	b
ت	taa	t
ث	thaa	th
ج	jeem	j
ح	ḥaa	ḥ
خ	khaa	kh
د	daal	d
ذ	dhaal	dh
ر	raa	r
ز	zaay	z
س	seen	s
ش	sheen	sh
ص	ṣaad	ṣ
ض	<u>d</u> haad	<u>dh</u>
ط	ṭaa	ṭ
ظ	<u>th</u> aa	<u>th</u>
ع	‘ayn	‘
غ	ghayn	gh
ف	faa	f
ق	qaaf	q
ك	kaaf	k
ل	laam	l
م	meem	m
ن	noon	n
ه	haa	h
و	waaw	w
و (as vowel)	waaw	oo or ū
ي	yaa	y
ي (as vowel)	yaa	ee or ī
ء	hamzah	’

َ	fathah	a
ِ	kasrah	i
ُ	<u>d</u> hammah	u
ّ	shaddah	doubled letter
◌	sukoon	absence of vowel

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FOREWORD

The true believer is constantly conscious and aware of his Lord, striving for acceptance in all that he does and always trying to improve himself and correct any imperfection. Prayer, in particular, deserves this effort, and what better example upon which to pattern oneself than that of Prophet Muḥammad (ﷺ)?

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾

"Indeed you have in the Messenger of Allāh a beautiful pattern [of conduct] for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often."¹

Intending to fill the need for a simplified prayer guide, we have followed the method described in authentic *ḥadīths*, adding explanatory notes and three supplementary appendixes. We have also included a brief introduction on the importance of prayer in Islām and an explanation of scholars' rulings on this issue which should be known by every Muslim.

We ask Allāh (*subḥānahu wa ta'ālā*) to accept our efforts, overlook our shortcomings, and cover us all with His mercy in this world and in the next.

¹*Sūrah* 33:21.

THE IMPORTANCE OF PRAYER

No other form of worship can be compared to prayer (*ṣalāh*), for it is the basis of religion without which there is no religion. Prayer was practiced in some form by the earlier prophets and their followers as an essential part of the religion of Allāh. Prophet Ibrāheem asked for support in this duty:

﴿ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ﴾

"My Lord, make me an establisher of prayer and [also] my descendants."¹

Allāh spoke to Prophet Mūsā, saying:

﴿ وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴾

"And establish prayer for the remembrance of Me."²

Prophet 'Īsā said of his Lord:

﴿ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴾

"And He has enjoined upon me prayer and charity as long as I live."³

And Allāh ordered Prophet Muḥammad (ﷺ):

﴿ أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ﴾

"Recite what was revealed to you of the Book and establish prayer."⁴

Islām, the final stage, the completion and confirmation of monotheistic religion, considers prayer essential, and its denial removes one from the ranks of Islām.

It is to be noted as well that in Islām the establishment of regular prayer (*iqāmatuṣ-ṣalāh*) is emphasized. The Qur'ān does not tell us, "pray" (*ṣallū*) but it tells us, "establish prayer" (*aqeemuṣ-ṣalāh*). Prayer is not to be merely a series of words and movements practiced occasionally or without thought, but it must be established in the heart if it is to give the desired result. Prayer is to be established by the individual at its proper times and according to its definite

¹Sūrah 14:40.

²Sūrah 20:14.

³Sūrah 19:31.

⁴Sūrah 29:45.

conditions. It is to be established in the home and in the family, and finally, in the community as a whole. This is because prayer, when established and practiced in the proper fashion, ties the individual (and the community) to Allāh in a positive and fruitful way – awakening the believer's heart to his Lord and to himself, and reminding him of that day in which he will stand before his Creator with nothing between them. Our Prophet (ﷺ) informed us:

*"The first thing for which the servant [of Allāh] shall be called to account is the prayer. If it was good, all of his work was good, but if it was bad, then all of his work was bad."*⁵

Prayer was the first duty ordered of the Muslim community in Makkah. The five daily prayers were made obligatory on the night of *Isrā'* and *Mi'rāj*. It is sufficient proof of the Creator's concern that this communication between Himself and His servants be established that prayer alone was ordered in the heavens, whereas all other obligations were revealed to Prophet Muḥammad (ﷺ) upon the earth.

Prayer is expected of every Muslim who is sane and of age, for 'Ā'ishah (may Allāh be pleased with her) reported that the Prophet (ﷺ) said:

*"The pen has been lifted [i.e., does not register] for three: the sleeping one until he awakens, the boy until he reaches puberty, and the insane until he becomes sane."*⁶

All others are responsible for their duties before Allāh, and the foremost of these duties is prayer.

Prayer is ordered continuously throughout the Qur'ān. In His mercy Allāh emphasizes its importance over and over, so there can be no doubt. He tells us:

﴿حَنِفْظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوَسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ﴾

"Keep carefully [i.e., adhere] to the prayers, [not forgetting] the middle prayer, and stand before Allāh in obedience."⁷

And He says:

﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا﴾

"Certainly has prayer been decreed upon the believers a decree of specified times."⁸

⁵Narrated by aṭ-Ṭabarānī – *ṣaḥeḥ*.

⁶Al-Bukhārī and Muslim.

⁷*Sūrah* 2:238.

⁸*Sūrah* 4:103.

We know from the sayings of the Prophet (ﷺ) that an important purpose of prayer is to remove sins. Another is its effect on the believer's conscience. But most important is the remembrance of Allāh, for He is the source of all benefit. Allāh states in the Qur'ān:

﴿إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ﴾

"Certainly does prayer prevent the shameful and unjust, and the remembrance of Allāh is greater."⁹

The importance of keeping to prayer is affirmed in every situation: at home or while traveling, in security or fear, in peace or war, and in health or illness. Even if it is not possible to fulfill the usually required conditions of prayer such as cleanliness or proper dress, there are allowances or substitutes in certain circumstances one might face such as *tayammum* (using dust or earth for purification instead of water) and *qasr* and *jam'* (shortening and joining the prayers during a journey). But never is there permission to neglect or postpone prayer. Only women at the time of post-childbirth bleeding and monthly periods do not pray. Even a person too ill to move or threatened by an enemy must pray – if only with his eyes or in his heart – as much as he is able and as long as his mental faculties are intact. During the last breaths of his life, the Messenger of Allāh, in concern for his community, continued to remind them: *"The prayer, the prayer..."*

There are several authentic *ḥadīths* (sayings) of the Prophet defining the abandonment of prayer as *kufr* (disbelief), which subjects the person to eternal punishment in the Hereafter. Among the most well known of these are the following:

"Between a man and disbelief is [only] the abandonment of prayer."¹⁰

"The covenant between us and them is prayer, so whoever abandons it has disbelieved."¹¹

Some scholars have interpreted these words to mean that anyone who does not pray cannot be considered a Muslim. Other scholars have divided such people into categories, judging them by intention since the Prophet (ﷺ) said: *"Deeds are only according to intentions."¹²* The latter hold the view that:

1. The person who denies the words of Allāh and His Messenger (ﷺ) that prayer is obligatory upon him and refrains from it deliberately removes himself from Islām because of his disbelief.

⁹Sūrah 29:45.

¹⁰Aḥmad and Muslim.

¹¹Aḥmad, at-Tirmidhī and an-Nasā'ī – *ṣaḥeeḥ*.

¹²Al-Bukhārī and Muslim.

2. The person who admits that he should pray, neglecting it due to laziness or preoccupation with worldly pursuits is still considered a Muslim, although an extremely disobedient one, subject to severe punishment in the Hereafter.
3. It is generally conceded that a person who claims to believe in prayer, yet not once in his life has prayed (actions being more convincing than words) has died in a state of disbelief. Had belief been present, he would have made some effort, even if only briefly throughout his lifetime.

Shaykh al-Islām Aḥmad bin Taymiyyah continues, "But many people perform prayers at times and leave them at times, not keeping to it regularly. Those are the ones who come under the threat, and it is them about whom the saying came that is among the traditions – the *ḥadīth* of ‘Ubādah in which the Prophet (ﷺ) said:

'Five prayers did Allāh decree upon [His] servants during the day and night. Whoever keeps fast to them has a contract with Allāh that He will let him enter Paradise. But he who does not keep fast to them has no contract with Allāh. If He wishes, He will punish him; and if He wishes, He will forgive him.'

So the keeper of prayer is one who prays during its set periods as Allāh has ordered and does not postpone it at times or neglect its essential parts. One who does either of those things is subject to the decision of Allāh, the Exalted. Yet it could be that he might have some extra prayers (*nawāfil*) to complete his obligatory prayers, as is told in the *ḥadīth*.¹³

Any person who has never been informed of his duties in Islām and therefore is ignorant is not responsible until he has obtained this knowledge. But once he knows that prayer is binding upon him as a Muslim, he is to be judged according to his response.

A number of the Prophet's companions were of the view that deliberately refraining from even a single prayer until its time has passed is reversion to disbelief (*riddah*). Among them were ‘Umar bin al-Khattāb, ‘Abdullāh bin Mas‘ūd, ‘Abdullāh bin ‘Abbās, Mu‘ādh bin Jabal and others. None of the other companions are known to have disputed this view.

¹³*Fatāwā Ibn Taymiyyah*, vol. 22, p. 49. The *ḥadīth* being referred to is an authentic one related by Aḥmad, Abū Dāwūd and an-Nasā’ī in which the Prophet (ﷺ) said:
"The first thing from their deeds that people will be called to account for on the Day of Judgement is prayer. Our Lord will say to the angels (while He knows best), 'Look to My servant's prayer; has he completed it or left it incomplete?' So if it was complete, it will be recorded as complete, but if it was lacking anything, He will say, 'Look, does My servant have any voluntary prayers?' And if he had some voluntary prayers, He will say, 'Complete for My servant his obligatory prayers from his voluntary ones.' Then all deeds are taken accordingly."

Do the negligent people of today belong to this category of deliberate rejecters, or are they simply ignorant of their duties? Could any believer commit such a sin except out of ignorance? On the other hand, is it possible that ignorance could be so completely widespread? In the Qur'ān, Allāh reproaches mankind:

﴿يَتَأْتِيهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ . الَّذِي خَلَقَكَ فَسَوَّنَكَ فَعَدَلَكَ . فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ.﴾

"O man, what has deceived you concerning your generous Lord – who has created you, proportioned you and balanced you? In any form He wills has He assembled you."¹⁴

What has seduced you, O man, into such a state that you neglect the One who created and sustains you, inducing you to disobey Him and to feel secure from His punishment, neither admitting His right upon you nor showing gratitude for the countless blessings bestowed upon you...?

Since refusing the invitation of our Creator to establish this permanent relationship with Him is the ultimate ingratitude and rejection of His mercy, we can be sure that on the contrary, the person who responds and strives to please his Lord will be loved by Him and gain the happiness of both worlds. As in the previously mentioned *ḥadīth*, he is the only one who has a covenant with Allāh, and the reward of righteous servants shall be "*what no eye has seen and no ear has heard and has never occurred to a human heart.*"¹⁵

Finally, no soul should despair because of sin. The door of repentance (*tawbah*) is open to all, whatever their previous condition. Most scholars are of the opinion that sincere repentance and regret for the past and determination to correct the situation is all that is needed to be accepted by Allāh. One can start anew at any time without even the burden of compensation for years past, for the Prophet (ﷺ) has said, "*Islām destroys what was before it, and repentance destroys what was before it.*"¹⁶ The final word is spoken by the Lord Himself:

﴿قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ كُلَّهَا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

"Say, 'O My servants who have committed excess [i.e., sinned] against themselves, do not despair of Allāh's mercy. Certainly does Allāh forgive all sins, for it is He who is the Ever-Forgiving, the Merciful.'"¹⁷

¹⁴Sūrah 82:6-8.

¹⁵Ḥadīth narrated by al-Bukhārī, Muslim and others.

¹⁶Aḥmad and Muslim.

¹⁷Sūrah 39:53.

﴿وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَن
عَمِلَ مِنكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَّحِيمٌ﴾

"And when those who believe in Our signs come to you, say, 'Peace be upon you. Your Lord has decreed upon Himself mercy – that any of you who does wrong out of ignorance and then repents after that and corrects himself, surely is He Forgiving and Merciful.'"¹⁸

¹⁸Sūrah 6:54.

TIMES OF REQUIRED PRAYERS

1. *Fajr* (dawn) – from the first light appearing in the sky (about one and a half hours before sunrise) until sunrise
2. *Thuhr* (noon) – from the decline of the sun (about 20 minutes after it has reached its zenith) until ‘*aṣr*’
3. ‘*Aṣr*’ (afternoon) – from mid-afternoon (when the length of a shadow is equal to the length of its object) until *maghrib*
4. *Maghrib* (sunset) – from the disappearance of the sun until ‘*ishā*’
5. ‘*Ishā*’ (night) – from the disappearance of the red glow in the sky (about one and a quarter hours after sunset) until midnight, and extending to *fajr* only in case of necessity

The Muslim should make a serious effort to pray each prayer at the beginning of its period, as the Prophet (ﷺ) stated that this is the deed most liked by Allāh.¹⁹ The additional time is allowed as a mercy from Allāh for those who, for some reason, are unable or would find difficulty in doing so. The only compensation for a person who has forgotten or unintentionally slept through a prayer period is that he pray the missed prayer immediately as soon as he remembers.²⁰

¹⁹As narrated by al-Bukhārī and Muslim.

²⁰As narrated by al-Bukhārī and Muslim.

CONDITIONS OF PRAYER

Certain prerequisites or conditions are required when one intends to pray to Allāh (*subḥānahu wa ta‘ālā*). They are listed as follows:

1. For obligatory prayers, the knowledge that the time for the particular prayer has arrived
2. An ablution (*wudhū’*) which is still in effect
3. Freedom of the body, clothing and place of prayer from contamination by any unclean substances (*najāsāt*),²¹ unless it is impossible
4. Adequate covering of the body – A man must be covered at least from the navel to (and including) the knees. The shoulders should be covered as well.²² A woman must cover all of her body except the face and hands.
5. Facing the direction of the *qiblah* (the *Ka‘bah*) – If one cannot determine the direction for certain, he estimates to the best of his ability. If he cannot face the *qiblah* due to prevention by an enemy, fear or illness, he may pray as he is. This also applies to a traveler who cannot stop or turn himself toward the *qiblah*, such as an airplane passenger. He may pray in his seat in the direction it faces.
6. The intention in the heart to perform a particular prayer

²¹These include the following: blood, vomit, urine, excrement, dead animals not slaughtered Islāmically, pigs and dogs.

²²Related by al-Bukhārī and Muslim.

UNITS OF PRAYER

Each prayer is made up of a specified number of units (*rak'ahs*) consisting of standing, bowing and prostration. *Fajr* prayer consists of two *rak'ahs*, *thuhr* and *'aṣr* four, *maghrib* three and *'ishā'* four. Most *sunnah* prayers are prayed two *rak'ahs* at a time. There is a brief sitting period (*julūs*) included after the first two *rak'ahs*, and another at the end of the prayer if it contains more than two *rak'ahs*.

POSITIONS IN PRAYER

-  1. "*Allāhu akbar*": Entering the state of prayer
-  2. *Qiyām*: Standing for the recitation of *al-Fātiḥah* and other verses of the Qur'ān
-  3. *Rukū'*: Bowing at the waist
-  4. *I'tidāl*: Returning to standing position
-  5. *Sujūd*: Prostration
-  6. *Julūs*: Sitting position

THE UNAPPARENT ASPECT OF PRAYER

The descriptions in the following pages will, of course, deal with the outward and apparent aspects of prayer, those of the body and the tongue. Perfection of these aspects is, in itself, an act of devotion if done in obedience to Allāh (*subḥānahu wa ta'ālā*), and he who fulfills those requirements has done his duty in that the prayer has been performed correctly.

However, the inner aspect – presence of mind, humility of heart, and awareness of one's position before his Creator – is the deeper criterion known only to Allāh by which reward is determined.

The desired mental state during prayer, though having its roots in faith, often eludes one in the bustle of modern life, requiring a consistent effort of concentration to repel worldly thoughts which Satan is ever ready to inject into the mind. This should not be a cause for despair but rather a reason for continued endeavor which is pleasing to Allāh. As an aid, one should always try to keep in mind during prayer:

1. The absolute knowledge and power of Allāh and His other perfect characteristics
2. That worship is due to Him alone
3. One's own love of Allāh and fear of Him
4. One's desperate need for Allāh and for His acceptance
5. The meanings of all that he recites during prayer

DESCRIPTION OF THE PROPHET'S PRAYER

All praise is due to Allāh alone, and peace and blessings upon His servant and messenger, Muḥammad, and upon his family and companions.

This is a brief summary²³ describing the prayer of the Prophet (ﷺ) presented to every Muslim so that everyone who reads it might make the effort to take it as an example in obedience to his order: "*Pray as you have seen me praying.*"²⁴ The clarification of that method is given here for the reader.

Wudhū' (ablution) must be performed completely and perfectly, which means as Allāh (*subḥānahu wa ta'ālā*) commanded when He said:

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

"O you who have believed, when you rise to [perform] prayer, then wash your faces and your forearms to the elbows, and wipe over your heads, and wash your feet to the ankles."²⁵

The Prophet (ﷺ) has said: "*No prayer is accepted without purification.*"²⁶ The practice of the Prophet (ﷺ) regarding *wudhū'* can be summarized as follows:

1. Having the intention in the heart to purify oneself by *wudhū'*
2. Saying, "*Bismillāh*" when beginning
3. Washing the hands three times
4. Rinsing out the mouth and nostrils three times
5. Washing the face three times
6. Washing the right forearm including the elbow three times, followed by the left forearm in a like manner
7. With water on the hands, wiping over the head and hair once, then the ears with the thumbs and index fingers

²³This summary is based upon that given in Arabic by Shaykh ‘Abdul-‘Azīz bin ‘Abdullāh bin Bāz, may Allāh have mercy upon him.

²⁴Al-Bukhārī. No differences have been recorded in the *sunnah* between men and women in this regard.

²⁵*Sūrah al-Mā'idah*, 5:6.

²⁶Muslim. Among the requirements for prayer is that one be in a state of purity, both from major impurities for which *ghusl* (a complete bath) is necessary and minor impurities for which *wudhū'* is necessary. In other words, he must have a valid *wudhū'*.

8. Washing the right foot including the ankle three times, followed by the left foot in a like manner²⁷

The worshipper should face the direction of *qiblah* (the *Ka'bah*) with his entire body wherever he might be, intending in his heart performance of the specific prayer he has in mind, be it obligatory or voluntary. The Prophet (ﷺ) did not pronounce the intention aloud nor did his companions (may Allāh be pleased with them). He would have before him a *sutrah* (a partition or object serving to prevent anyone from passing directly in front of the person who is praying) whether in the position of the *imām* or praying individually. The *sutrah* of the *imām* suffices for those following him in congregational prayer.

The following description is based upon the most authentic *ḥadīths* dealing with the method of the Prophet's (ﷺ) prayer:

1. One enters the state of prayer by saying, اللهُ أَكْبَرُ "Allāhu akbar" ("Allāh is Most Great.") with his eyes fixed upon the place of *sujūd* (prostration). He should raise his hands when saying "Allāhu akbar" to the level of his shoulders or ears.
2. He should then place his hands upon his chest, the right over the left hand, wrist and forearm.²⁸
3. It is a *sunnah* at this point to recite an opening *du'aa'* (supplication) from those used by the Prophet (ﷺ).²⁹ This is optional and may be omitted if one finds it difficult at first.
4. The worshipper says silently: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ "A'ūdhu billāhi minash-shayṭānir-rajeem." ("I seek refuge in Allāh from Satan, the evicted [from the mercy of Allāh].")³⁰

²⁷Related by al-Bukhārī and Muslim.

²⁸Mentioned in authentic *ḥadīths* related by Aḥmad, at-Tirmidhī, Abū Dāwūd and Muslim.

²⁹*Sunnah* is what the Prophet (ﷺ) practiced or taught. A *sunnah* act of prayer is one which will not affect the validity of the prayer if omitted. It is voluntary and not required, but whoever performs it gains additional reward.

The following is an example of such a *du'aa'*:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

"Subḥānak Allāhumma wa biḥamdika wa tabārakasmuka wa ta'ālā jadduka wa lā ilāha ghayruk."

"Glory be to You, O Allāh, and praise. Blessed is Your name and exalted is Your majesty, and there is no god other than You."

³⁰This is in accordance with the recommendation in *Sūrah an-Nahl*, 16:98.

Then he recites silently: بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ "*Bismillāhir-rahmānir-raḥeem*" ("In the name of Allāh, the Entirely and Especially Merciful"),³¹ followed by *Sūrah al-Fātiḥah*, because the Prophet (ﷺ) has said: "There is no prayer [accepted] for one who does not recite the opening sūrah of the Book [fātiḥat al-kitāb]."³²

﴿ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴿۱﴾ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ ﴿۲﴾ الرَّحْمٰنِ الرَّحِیْمِ ﴿۳﴾ مَلِکِ یَوْمِ الدِّیْنِ ﴿۴﴾
 اِیَّاكَ نَعْبُدُ وَاِیَّاكَ نَسْتَعِیْبُ ﴿۵﴾ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَ ﴿۶﴾ صِرَاطَ الَّذِیْنَ اَنْعَمْتَ عَلَيْهِمْ غَیْرِ
 الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّیْنَ ﴿۷﴾ ﴾

Al-ḥamdu lillāhi rabbil-‘ālameen

Ar-rahmānir-raḥeem

Māliki yawmid-deen

Iyyāka na‘budu wa iyyāka nasta‘een

Ihdinaṣ-ṣirāṭal-mustaqeem

Ṣirāṭal-ladheena an‘amta ‘alayhim, ghayril-maghdhūbi ‘alayhim wa ladh-dhālleen

"All praise is due to Allāh, Lord of the Worlds. The Entirely Merciful, the Especially Merciful. Sovereign of the Day of Recompense. It is You we worship and You we ask for help. Guide us to the straight path – the path of those You have blessed, not those who have earned Your anger, nor those who have gone astray."³³

He concludes by saying: "*Āmeen*" ("O Allāh, respond.") aloud if performing a prayer in which recitation is out loud (e.g., *fajr*, *maghrib* and *‘ishā* prayers) and silently if recitation is silent (e.g., *thuhr*, *‘aṣr* and most voluntary prayers).³⁴

³¹*Ar-Rahmān ar-raḥeem* are two names of Allāh derived from the word "*rahmah*" (mercy). In Arabic grammar both are intensive forms of "merciful" (i.e., extremely merciful). A double meaning is intended by using both together.

Rahmān is used only to describe Allāh (*subḥānahu wa ta‘ālā*), while *raḥeem* might be used to describe a person as well. The Prophet (ﷺ) was described in the Qur’ān as *raḥeem*. *Rahmān* is above the human level (i.e., intensely merciful). Since one usually understands intensity to be something of short duration, Allāh describes Himself also as *raḥeem* (i.e., continually merciful).

Rahmān also carries a wider meaning – merciful to all creation. Justice is a part of this mercy. *Raḥeem* has a meaning of speciality – especially and specifically merciful to the believers. Forgiveness is a part of this mercy. (See al-Qurṭubī's *al-Jāmi‘u li Aḥkāmil-Qur’ān*, pp. 103-107.)

³²Al-Bukhārī and Muslim. The recitation of an *imām* is sufficient for those following him.

³³Qur’ān, *Sūrah* 1.

³⁴A woman should not recite aloud during prayer in the presence of men other than her husband or *maḥram* relatives.

Then he recites whatever he can without difficulty from the Qur'ān.³⁵

5. One should then raise his hands to the level of his shoulders or ears, saying: "*Allāhu akbar*" and make the *rukū'* (bowing at the waist). During the *rukū'* he should make his head in a straight line with his back and place his hands on his knees with fingers spread. Pausing to attain stability in this position, he says: سُبْحَانَ رَبِّيَ الْعَظِيمِ "*Subḥāna rabbi al-'atheem*." ("Praise be to my Great Lord.") It is preferable to repeat it three times or more, and desirable, although optional, to say after that:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي "*Subḥānak-Allāhumma wa biḥamdik. Allāhummagfir lee*." ("Praise be to You, O Allāh. O Allāh, forgive me.")³⁶

6. Next he raises his head from *rukū'*, lifting his hands again to the shoulders or ears, saying: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ "*Sami' Allāhu liman ḥamidah*." ("Allāh listens to whoever praises Him.") Then while standing erect, he says: رَبَّنَا وَلَكَ الْحَمْدُ "*Rabbanā wa lakal-ḥamd*." ("Our Lord, and to You is due all praise.")³⁷

³⁵It is sometimes asked, "Why is prayer conducted in Arabic and not in one's own language?" Briefly, Arabic is the language of the noble Qur'ān, which is the word of Allāh. It is the true mother-tongue of all Muslims and a common ground for communication between Muslims of many nationalities. More importantly, no translation can substitute for the perfection in the original, and adherence to the original protects against deviations. Thus, the majority of scholars have ruled that it is not valid to substitute translations for *Sūrah al-Fātiḥah* or other *sūrahs* during prayer. Until such time as a new Muslim can memorize them in Arabic, he is allowed to recite instead such phrases as "*Subḥān Allāh*," "*Al-ḥamdu lillāh*," "*Lā ilāha ill-Allāh*" or "*Allāhu akbar*." However, he should memorize the *Fātiḥah* as soon as possible followed by other short *sūrahs*.

³⁶Aḥmad, al-Bukhārī and Muslim.

³⁷Al-Bukhārī and Muslim. One may add if he wishes the following words of praise:

رَبَّنَا وَلَكَ الْحَمْدُ مِلءَ السَّمَاوَاتِ وَمِلءَ الْأَرْضِ وَمِلءَ مَا بَيْنَهُمَا وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ.

"*Rabbanā wa lakal-ḥamdu mil' as-samāwāti wa mil' al-ardhi wa mil'a mā baynahumā wa mil'a mā shi'ta min shay'in ba'd*."

"Our Lord, and to You is due all praise, as much as to fill the heavens and the earth and what is between them and whatever You should will beyond that." (Aḥmad, Muslim and Abū Dāwūd)

أَهْلَ الثَّنَاءِ وَالْمَجْدِ أَحَقُّ مَا قَالَ الْعَبْدُ وَكُلُّنَا لَكَ عَبْدٌ. اللَّهُمَّ لَا مَنَعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

7. The worshipper then prostrates, saying: "*Allāhu akbar*," going down on his knees before his hands if this is not difficult for him, but if it is difficult, he may place his hands on the ground before his knees. His toes and fingers should be directed toward the *qiblah*, fingers closed together and extended. *Sujūd* (prostration) should be done on seven parts of the body: the forehead including the nose, both hands, both knees and the bottoms of the toes of both feet, during which is said: *سُبْحَانَ رَبِّيَ الْأَعْلَى* "*Subḥāna rabbi al-a‘lā*." ("Praise be to my Lord, Most High.") The *sunnah* is to say it three times or more, and it is desirable again to say after that: *سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي* "*Subḥānak-Allāhumma wa biḥamdik. Allāhummagfir lee*." One should make much *du‘aa* (supplication) during *sujūd* because the Prophet (ﷺ) has said: "*In rukū‘ praise the greatness of the Lord, but in sujūd put your effort into du‘aa, for it is then likely to be answered for you.*"³⁸ One should ask his Lord for any benefits of this world or the Hereafter, whether the prayer is an obligatory one or a voluntary one. One may recite here any of the Prophet's *du‘aa*'s which have been narrated in authentic *ḥadīths* or any other supplication or personal request in his own words, even in his own language.

During *sujūd* the arms should be apart from the sides of the body, the thighs apart from the lower legs, and the forearms should be raised off of the ground because the Prophet (ﷺ) has said: "*Keep straight in sujūd. One should not extend his forearms as a dog does.*"³⁹

"Ahlath-thanā'i wal-majdi aḥaqqu mā qāl al-'abdu wa kullunā laka 'abd. Allāhumma lā māni'a limā a'ṭayta wa lā mu'ṭiya limā mana'ta wa lā yanfa'u thal-jaddi minkal-jadd."

"That You are worthy of all praise and glory is most worthy to be said by the servant, and each of us is to You a servant. O Allāh, there is no preventer of what You give and no giver of what You prevent, and no means will benefit a man of means against You." (Aḥmad, Muslim and Abū Dāwūd)

رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ.

"Rabbanā wa lakal-ḥamdu ḥamdan katheeran ṭayyiban mubārakan feeh."

"Our Lord, and to You is due all praise – praise which is abundant, pleasing and blessed." (al-Bukhārī)

³⁸Aḥmad and Muslim.

³⁹Al-Bukhārī and Muslim.

8. He raises his head from *sujūd*, saying: "*Allāhu akbar*" and spreads his left foot under him, sitting back upon it while the right foot is kept upright on the toes. His hands are placed on his thighs and knees, and he says: رَبُّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي وَاجْبُرْنِي "*Rabbighfir lee warḥamnee wahdinee warzuqnee wa'finee wajburnee.*" ("My Lord, forgive me, have mercy upon me, guide me, provide for me, give me freedom from all ill, and mend my faults.") Or he may suffice with: "*Rabbighfir lee.*" He pauses to attain stability in this *julūs* (sitting position).
9. He now prostrates a second time, saying: "*Allāhu akbar,*" repeating what was done in the first prostration.
10. Then raising his head, he says: "*Allāhu akbar*" and may pause slightly in a sitting position as he did between the two prostrations. This is called *jalsat al-istirāḥah*. Its omission is of no importance, and there are no words of praise or supplication during it.

Finally, he arises, standing up for the second *rak'ah* (unit of prayer), balancing himself with his hands on his knees if that is easy for him, but if it is difficult, he may support himself with his hands on the ground.

Then standing, he recites *al-Fātiḥah* followed by another part of the Qur'ān, performing the same acts as in the first *rak'ah*.

11. If the prayer consists of two *rak'ahs* (e.g., *fajr*, *jumu'ah* or *'eid* prayers), he continues to sit after raising up from the second prostration (in the final *rak'ah*), placing the left leg slightly forward so that he is sitting on the floor. The right foot is erect⁴⁰ or extended⁴¹ to the right of his body. He places his right hand on his right thigh, the hand closed except for the index finger, with which he points indicating *tawḥeed* (unity of Allāh). Or if he chooses to close the last two fingers and make a ring with the thumb and middle finger, pointing with the index finger during the *tashahhud*, it is also good since both descriptions are confirmed as having been done by the Prophet (ﷺ).⁴² The left hand is placed on the left thigh and knee. In this *julūs* he then recites the *tashahhud* as follows:

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

⁴⁰As narrated by al-Bukhārī from Abū Ḥumayd. The *sunnah* in the first *julūs* is to sit on the left foot which is spread under the worshipper, while in the final *julūs* he sits back on the ground.

⁴¹As narrated by Muslim from Ibn az-Zubayr.

⁴²Confirmed in *ḥadīths* by Muslim.

"At-taḥiyyātu lillāhi waṣ-ṣalawātu waṭ-ṭayyibāt. As-salāmu ‘alayka ayyuhan-nabiyyu wa raḥmatullāhi wa barakātuh. As-salāmu ‘alaynā wa ‘alā ‘ibādillāhiṣ-ṣāliḥeen. Ash-hadu al-lā ilāha ill-Allāhu wa ash-hadu anna Muḥammadan ‘abduhū wa rasūluh."

"To Allāh belong all greetings, prayers and everything good. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and upon all the righteous servants of Allāh. I witness that there is no god except Allāh, and I witness that Muḥammad is His servant and His messenger."⁴³

(The right index finger is raised when mentioning Allāh and supplicating.)⁴⁴

12. Then he says:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ. وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

"Allāhumma ṣalli ‘alā Muḥammadin wa ‘alā aali Muḥammadin kamā ṣallayta ‘alā Ibrāheema wa aali Ibrāheema, innaka ḥameedum-majeed. Wa bārik ‘alā Muḥammadin wa ‘alā aali Muḥammadin kamā bārakta ‘alā Ibrāheema wa aali Ibrāheema, innaka ḥameedum-majeed."

"O Allāh, confer blessings upon Muḥammad and upon the family and followers of Muḥammad as You conferred blessings on Ibrāheem and the followers of Ibrāheem. Indeed are You praiseworthy and honorable. And continue to bless Muḥammad and the family and followers of Muḥammad as You have blessed Ibrāheem and the followers of Ibrāheem. Indeed are You praiseworthy and honorable."⁴⁵

After that it is *sunnah* to seek refuge in Allāh from four things, saying:

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

"Allāhumma innee a‘ūdhu bika min ‘adhābi jahannama wa min ‘adhābil-gabri wa min fitnatil-maḥyā wal-mamāti wa min fitnatil-maseḥid-dajjāl."

"O Allāh, I seek refuge in You from the punishment of the Hellfire, and from the punishment of the grave, and from temptations of life and death, and from the seduction of the false messiah."⁴⁶

⁴³Al-Bukhārī and Muslim.

⁴⁴Abū Dāwūd – *ṣaḥeeḥ*.

⁴⁵Aḥmad and Muslim.

⁴⁶Muslim.

Then he can make any supplication he wishes asking for any benefit of this world or the next. This *du‘aa* can be in his own words or in his own language, whether in an obligatory prayer or a voluntary one, due to the generality of the Prophet's statement: "...then let him choose whatever *du‘aa* is most pleasing to him and supplicate," as narrated in the *ḥadīth* of Ibn Mas‘ūd.⁴⁷ And in a different wording: "...then let him choose any request he wishes," and this includes all that benefits the servant of Allāh in this world and the Hereafter.

13. He ends the prayer by turning his face to the right (over his shoulder), saying: *السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ* "*As-salāmu ‘alaykum wa raḥmatullāh.*" ("Peace be upon you and the mercy of Allāh."), and then to the left (over his shoulder), saying: "*As-salāmu ‘alaykum wa raḥmatullāh.*"
14. If the prayer consists of three *rak‘ahs* as *maghrib*, or four as *thuhr*, *‘aṣr* or *‘ishā*, the worshipper sits in the position described in step 8 and recites the *tashahhud* mentioned in step 11 (on page 20), then he arises to a standing position, supporting himself on his knees (or the ground if it is difficult), raising his hands to the level of his shoulders or ears and saying: "*Allāhu akbar.*" He places his hands on his chest as described previously and recites only *Sūrah al-Fātiḥah*.

The *tashahhud* (and what follows, as in steps 11 and 12) is recited after the third *rak‘ah* of *maghrib*, and after the fourth of *thuhr*, *‘aṣr* and *‘ishā* prayers just as it was previously described for the two-*rak‘ah* prayer. Then he gives the *salām* to his right and to his left (as in step 13).

15. After he has completed the prayer, the worshipper should ask the forgiveness of Allāh, saying *أَسْتَغْفِرُ اللَّهَ* "*astaghfirullāh*" three times. And then he may say once:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

"*Allāhumma antas-salāmu wa minkas-salāmu, tabārakta yā dhal-jalāli wal-ikrām.*"

"O Allāh, You are peace and from You is peace; blessed are You, O Lord of majesty and honor."⁴⁸

⁴⁷Muslim.

⁴⁸Narrated by Muslim. Additional words of remembrance from the *sunnah* may be added here, such as:

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

(continuation of footnote 48)

"Lā ilāha illallāhu waḥdahu lā shareeka lah. Lahul-mulku wa lahum-ḥamdu wa huwa 'alā kulli shay'in qadeer. Allāhumma lā māni'a limā a'tayta wa lā mu'ṭiya limā mana'ta wa lā yanfa'u thal-jaddi minkal-jadd."

"There is no god but Allāh alone with no partner to Him. All sovereignty and praise are His, and He has ability over all things. O Allāh, there is no preventer of what You give and no giver of what You prevent, and no means will benefit a man of means against You." (Aḥmad, al-Bukhārī and Muslim)

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ. لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ. لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ.

"Lā ḥawla wa lā quwwata illā billāh. Lā ilāha illallāhu wa lā na'budu illā iyyāh. Lahunni'matu wa lahum-faḍḥlu wa lahuth-thanaa'ul-ḥasan. Lā ilāha illallāhu mukhlīṣeena lahud-deena wa lau karihal-kāfirūn."

"There is no might or power except through Allāh. There is no god but Allāh, and we worship not except Him. All grace and favor are His, and the best praise is for Him. We are sincere in religion to Him alone even if the unbelievers dislike it." (Muslim)

Repeat 33 times: "*Subḥān Allāh.*" ("Allāh is far beyond any imperfection.")

and 33 times: "*Al-ḥamdu lillāh.*" ("All praise is due to Allāh.")

and 33 times: "*Allāhu akbar.*" ("Allāh is most great.")

and the following *du'aa* once, in order to complete 100:

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

"Lā ilāha illallāhu waḥdahu lā shareeka lah. Lahul-mulku wa lahum-ḥamdu wa huwa 'alā kulli shay'in qadeer."

"There is no god but Allāh alone with no partner to Him. All sovereignty and praise are His, and He has ability over all things." (Aḥmad, Muslim and Abū Dāwūd)

Note: Extending the hands in supplication on a regular basis after every prayer is not from the *sunnah* of the Prophet (ﷺ), and it was not his practice after the obligatory prayer to move to another spot for the completion of *sunnah* prayers.

APPENDIX I: ADDITIONAL INFORMATION

What Invalidates Prayer

The following requires that one start the prayer over:

1. Loss of *wudhū'* (except for those with valid medical problems)
2. Eating or drinking during prayer
3. Speaking any word not connected to the prayer
4. Laughing aloud
5. Excessive unnecessary movements (Slight movements such as adjusting clothing, scratching or signaling with the hand are allowed.)
6. Omission of any essential part of the prayer, such as one of its movements or recitation of *al-Fātiḥah*.

What Is Allowed During Prayer

The following does not invalidate prayer:

1. Weeping or uncontrollable moaning from pain or other causes
2. Killing a snake or scorpion
3. Signaling with the hand or bowing the head in response to a greeting or other speech
4. Moving something out of the way of the place of prostration
5. Taking a few steps when necessary
6. Carrying a small child or allowing him to cling to one's neck or body while praying
7. Saying "*Subḥān Allāh*" for men and clapping for women in order to draw attention to something important or a mistake made by the *imām*
8. Reading verses of the Qur'ān from a book or a paper when necessary

Sujūd as-Sahu: Prostration for Forgetfulness

Sujūd as-sahu compensates for certain mistakes so that the prayer need not be repeated. It is two prostrations which are made at the end of the prayer either before the *salām* or after it. Both ways were done by the Prophet (ﷺ).⁴⁹ It is prescribed in the following cases:

1. Forgetting to sit for the first *tashahhud*⁵⁰
2. Doubt about how many *rak'ahs* one has done – Here he assumes the lesser number and continues until he is certain that the prayer is not incomplete, then he does the *sujūd* at the end.⁵¹
3. Forgetfully making the *salām* before the prayer is complete – The missing *rak'ahs* are performed and followed by the *sujūd*.⁵²
4. Mistakenly praying an extra *rak'ah* (if one remembers or has been informed of it)⁵³

Congregational Prayer: Ṣalāt ul-Jamā'ah

Praying in congregation (more than one person) is a confirmed *sunnah*. Men should pray the obligatory prayers in a *masjid* (mosque) unless there is a valid excuse for not doing so. Although it is preferred that women pray at home, they may attend prayers in mosques and can pray in congregation in their houses or elsewhere when possible. Upon entering a *masjid*, one should pray two *rak'ahs* before being seated unless the people have already stood up for an obligatory prayer. This prayer is called *taḥiyyatul-masjid* (greeting of the mosque).

The following should be observed in congregational prayers:

1. A male *imām* stands alone in front of his followers, while a woman leading other women in prayer stands in the middle of the first row. If there is only one follower, he stands to the right of the *imām*.
2. Rows should be straight with worshippers standing shoulder to shoulder, leaving no gaps.
3. It is obligatory to listen to and follow the *imām*, i.e., not to make any movement during the prayer until after he has done so.

⁴⁹According to the type of error – whether omission, addition or doubt.

⁵⁰Al-Bukhārī and Muslim.

⁵¹Muslim.

⁵²Al-Bukhārī and Muslim.

⁵³Al-Bukhārī and Muslim.

4. One should not run to join the congregation if he is late but walk calmly and try to avoid passing directly in front of those praying.
5. If one should arrive after the prayer has begun, he joins in immediately by saying, "*Allāhu akbar*," raising his hands to the level of his shoulders or ears and assuming the position of those praying. He then completes the remaining portion of the prayer with the congregation. If he finds that he has missed any of its *rak'ahs*, he remains in the sitting position (*julūs*) until after the *imām* has pronounced the *salām* (without making the *salām* himself), stands up, and completes the missing *rak'ahs*. If he joined the prayer up through the time of *rukū'*, that *rak'ah* is counted as complete. But if he joined after *rukū'* (i.e., during *i'tidāl*, *sujūd* or *julūs*), the *rak'ah* must be repeated. Missed *rak'ahs* in which there is recitation of Qur'ān after *al-Fātiḥah* should be made up accordingly.

Tayammum: Substitute Ablution

Tayammum should be done when water is not available for *wudhū'* or *ghusl*, or when water is scarce and is needed for drinking, cooking, etc. It is also prescribed when a person who is ill or injured fears harm from the use of water. It takes the place of both ablutions (i.e., *ghusl* and *wudhū'*) in these cases, enabling the person to pray as usual.⁵⁴

Procedure: After making the intention in the heart to purify oneself by *tayammum* and saying, "*Bismillāh*," one strikes both hands upon any clean sand, soil, stones or dust which has settled on something (i.e., elements of the earth), blowing off any excess and then wiping the face once and both hands to the wrists.⁵⁵ If one is unable even to do *tayammum*, he should pray in a state of impurity rather than neglect or postpone the prayer.⁵⁶

The Prayer of the Ill or Disabled

Prayer is required as long as one's mental capacity is intact and he can discern when it is time for prayer. Impaired physical condition does not prevent prayer. One who is unable or finds difficulty in standing may pray sitting on the floor or on a chair. If unable to sit he may pray lying on his right side, bowing his head slightly for *rukū'*, and somewhat lower for *sujūd*.⁵⁷ If he is unable to

⁵⁴See *Sūrah* 5:6. Prayers performed with *tayammum* are not repeated when water becomes available. However, when one has substituted *tayammum* for *ghusl*, he must then take a complete bath as soon as possible.

⁵⁵Al-Bukhārī and Muslim.

⁵⁶Muslim.

⁵⁷Al-Bukhārī.

do this, he may pray in any position possible, indicating *rukū‘* and *sujūd* with his eyes, as Allāh (*subḥānahu wa ta‘ālā*) has said:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

"Allāh does not charge any soul except with what it can bear."⁵⁸

Prayer While Traveling

No specific distance for a trip is given in the *sunnah*, although some scholars have suggested a definition of 80 km.

During travels one is allowed to shorten four-*rak‘ah* prayers, omitting the last two *rak‘ahs* and making the *salām* after the second *rak‘ah*. He may also join *thuhr* and ‘*aṣr* prayers, praying both consecutively (two *rak‘ahs* each) any time during the period of *thuhr* or ‘*aṣr*. Likewise, he may pray *maghrib* (three *rak‘ahs*) and ‘*ishā’* (two *rak‘ahs*) any time during the period of *maghrib* or ‘*ishā’*. *Fajr* is prayed as usual. It is permissible for the traveler to join prayers whether he is on the move or has made a temporary stop, but if one intends to settle in a place for some time, he should not join them.

The scholars differed concerning the length of time during which, when a traveler stays in one place, he may shorten his prayers. But the practice of the Prophet (ﷺ) and his companions after him was to continue to shorten four-*rak‘ah* prayers (without joining them) indefinitely as long as they were waiting to return home.⁵⁹

Among *sunnah* prayers, only *fajr sunnah* and *witr* were maintained by the Prophet (ﷺ) during a journey,⁶⁰ and he did not pray the *rawātib* of *thuhr*, ‘*aṣr*, *maghrib* or ‘*ishā’* when joining prayers. However, the majority of scholars are of the opinion that it is not disliked to perform *nawāfil* during a journey in which one is shortening his *ṣalāh*.

Obligatory (*fardh*) prayers in cars, planes, trains or other means of transport where one cannot stand and face the *qiblah* is permissible only when two conditions are met: fear that the time for the obligatory prayer will end before reaching the destination and the impossibility of standing and facing the *qiblah*. If it is possible to stop and pray normally, that must be done.

⁵⁸*Sūrah* 2:286.

⁵⁹Al-Bukhārī.

⁶⁰Al-Bukhārī and Muslim.

APPENDIX II: SUNNAH PRAYERS

Rawātib

It is recommended, though not obligatory, for every Muslim to pray two or four *rak'ahs* before *thuhr* prayer and two after it, two *rak'ahs* after *maghrib* prayer, two after '*ishā*' prayer and two before *fajr* prayer.⁶¹ These are called *rawātib* (regular *sunnah* prayers) because the Prophet (ﷺ) used to perform them regularly at home. But during travel he did not maintain except the *sunnah* prayer of *fajr* and the *witr* prayer.

It is better to pray these *rawātib* prayers and the *witr* at home, but it is all right if they are prayed in the mosque. Allāh's Messenger (ﷺ) said: "*The best of a person's prayers is in his house except for the obligatory one.*"⁶² The adherence to twelve *sunnah rak'ahs* is among the causes of entrance to Paradise, as the Prophet (ﷺ) has said: "*Whoever prays twelve rak'ahs voluntarily during his day and night, Allāh will build for him a house in Paradise.*"⁶³

Additionally, if one prays four *rak'ahs* before '*aṣr* prayer, two before *maghrib* and two before '*ishā*' it is good, for the Prophet (ﷺ) either encouraged or approved these prayers and said, "*Between every adhān and iqāmah is a prayer,*" and then added, "*for whoever wishes.*"⁶⁴ He (ﷺ) is reported to have prayed four *rak'ahs* before '*aṣr* on occasion.⁶⁵

Besides these specific prayers, one may earn additional reward through voluntary prayers at any time of the day or night, excepting the three periods forbidden by the Prophet (ﷺ),⁶⁶ which are: sunrise and immediately thereafter, sunset and immediately preceding it, and when the sun is directly overhead (i.e., just before *thuhr adhān*). Voluntary prayers also make up for deficiencies in obligatory ones.⁶⁷

Jumu'ah: Friday Prayer

The Friday congregational prayer is an obligation for men wherever there are groups of Muslims.⁶⁸ Women and children may attend but are not required to do so. Travelers and sick people are excused.

⁶¹The Prophet (ﷺ) usually recited *Sūrah* 109 (*al-Kāfirūn*) in the first *rak'ah* and *Sūrah* 112 (*al-Ikhlāṣ*) in the second *rak'ah* of both the *fajr* and *maghrib sunnah* prayers.

⁶²Muslim and Abū Dāwūd. The obligatory prayer should be performed by men in the *masjid*. See p. 21.

⁶³Muslim.

⁶⁴Al-Bukhārī.

⁶⁵Aḥmad, an-Nasā'ī, Ibn Mājah and at-Tirmidhī, who graded it *ḥasan*.

⁶⁶Muslim, Abū Dāwūd, at-Tirmidhī, an-Nasā'ī and Ibn Mājah.

⁶⁷See *ḥadīth* in footnote 13.

⁶⁸See *Sūrah* 62:9.

Jumu'ah consists of two *rak'ahs* which replace the usual four *rak'ahs* of *thuhr* prayer. (Anyone attending *Jumu'ah* does not pray *thuhr* at home, but those not attending *Jumu'ah* pray the regular four *rak'ahs* of *thuhr* prayer.) The prayer is preceded by an address given by the *imām*, to which the congregation should listen without speaking.⁶⁹

It is *sunnah* before attending Friday prayer to make *ghusl* and to wear good clothes.⁷⁰ Women must always take care to observe Islāmic dress in mosques and, generally, at all times.

Eid Prayer

On the two occasions of *Eid* (Islāmic festivals – one following the month of Ramadhān and the other on the tenth of the Ḥajj month) a special prayer is held shortly after sunrise. It is preferred in an open area outside the city but can also be performed in a *masjid*. The prayer consists of two *rak'ahs* followed by the *imām's* speech.

Witr Prayer

Witr is the last prayer of the night. It was strongly encouraged by the Prophet (ﷺ) and done by him regularly even during travels. *Witr* refers to the single *rak'ah* which concludes the voluntary night prayers so that they become an odd number. It can be done in one, three, five, seven or nine *rak'ahs* and can be performed any time after *'ishā'* prayer up until *fajr*.⁷¹

Witr can be done by praying two *rak'ahs* at a time followed by the single *rak'ah*. Or all of the *rak'ahs* can be prayed without any *julūs* except at the end of the final *rak'ah*. Or with *julūs* and *salām* only in the next to the last *rak'ah*, followed by the single *rak'ah*. All of these forms were related in authentic *ḥadīths*.

Witr is commonly prayed as three *rak'ahs*. It is desirable to recite after the *Fātiḥah* in the first *rak'ah*, *Sūrah al-A'lā* (87); in the second, *Sūrah al-Kāfirūn* (109); and in the third, *Sūrah al-Ikhlāṣ* (112),⁷² although any parts of the Qur'ān are acceptable.

It is *sunnah* (and not compulsory) to recite the *du'aa'* of *qunūt* (standing supplication) in the single *rak'ah* of *witr* prayer either before *rukū'* or after it during *i'tidāl*. It can also be recited aloud in the last *rak'ah* of any of the obligatory prayers during calamities or urgent need, otherwise not.⁷³

⁶⁹Aḥmad, al-Bukhārī and Muslim.

⁷⁰Al-Bukhārī.

⁷¹Al-Bukhārī and Muslim.

⁷²Aḥmad, Abū Dāwūd and at-Tirmidhī – *ṣaḥeeḥ*.

⁷³Based on *ḥadīths* by Aḥmad and Abū Dāwūd with a *ḥasan* chain and by al-Bukhārī.

The following *du'aa* was taught by the Prophet (ﷺ) to be said in *witr*:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ
وَقِنِي شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضَىٰ عَلَيْكَ إِنَّهُ لَا يَدُلُّ مَنْ وَالَيْتَ وَلَا يَعْزُ مَنْ عَادَيْتَ
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ. نَسْتَغْفِرُكَ وَنَتُوبُ إِلَيْكَ وَصَلَّى اللَّهُ عَلَى النَّبِيِّ مُحَمَّدٍ.

"Allāhummahdinee feeman hadayt, wa 'āfinee feeman 'āfayt, wa tawallanee feeman tawallayt, wa bārik lee feemā a'tayt, wa qinee sharra mā qadhayt, fa-innaka taqdhēe wa lā yuqdhā 'alayk. Innahū lā yadhillu man wālayt wa lā ya'izzu man 'ādayt. Tabārakta rabbanā wa ta'ālayt. Nastaghfiruka wa natūbu ilayk. Wa ṣall-Allāhu 'alan-nabiyyi Muḥammad."

"O Allāh, guide me among those You have guided, and give me well-being among those to whom You have given it, and choose me among those You have chosen, and bless for me what You have given, and protect me from the evil of what You have decreed, for it is You who decrees and nothing is decreed for You. He will not be humiliated whom You have taken as an ally, nor will he be honored whom You have taken as an enemy. Blessed are You, our Lord, and exalted. We ask Your forgiveness and turn in repentance to You. And may Allāh bless the prophet, Muḥammad."⁷⁴

Tahajjud: Night Prayers

Praying at night, especially after one has slept for awhile, is strongly encouraged in the Qur'ān⁷⁵ for the believers, and it was ordered for the Prophet (ﷺ).⁷⁶ Allāh (*subḥānahu wa ta'ālā*) is especially close to His servants during the last part of the night, and *du'aa* is even more likely to be answered at that time.⁷⁷

No number of *rak'ahs* is specified, but the Prophet (ﷺ) used to pray eleven or thirteen lengthy *rak'ahs*.⁷⁸ *Witr* is included in *tahajjud*.

Taraweeḥ prayers are those prayed at night in congregation or individually during the month of *Ramadhān*.

⁷⁴Narrated by Aḥmad, Abū Dāwūd and at-Tirmidhī, who graded it *ḥasan* and said, "Nothing is known about *qunūt* from the Prophet (ﷺ) more authentic than this."

⁷⁵See *Sūrah* 51:17-18, 25:64 and 32:15-16.

⁷⁶See *Sūrah* 17:79.

⁷⁷Al-Bukhārī, Muslim and at-Tirmidhī.

⁷⁸Al-Bukhārī and Muslim. Scholars have pointed out that thirteen *rak'ahs* include the two of *sunnah* after '*ishā*'.

Dhuḥā: Mid-morning Prayer

Dhuḥā prayer is a *sunnah* of two to eight *rak'ahs*. Its period is from 20 minutes after sunrise to 20 minutes before *thuhr* prayer.⁷⁹

Istikhārah: Requesting the Decision of Allāh

When one considers doing anything which is Islāmically permissible yet he is uncertain about its benefit, he should seek the assistance of Allāh (*subḥānahu wa ta'ālā*), completely trusting in His choice. The Prophet (ﷺ) used to teach his companions the *istikhārah* for all matters great or small. It is narrated by al-Bukhārī as follows:

"If one of you intends something, let him pray two rak'ahs other than the obligatory prayer and then say:

اللَّهُمَّ إِنِّي أَسْتَحِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ 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 وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ ارْضِنِي بِهِ.

'Allāhumma innee astakheeruka bi'ilmika wa astaqdiruka bi qudratika wa asaluka min fadhlikal-'atheem, fa-innaka taqdiru wa lā aqdiru wa ta'lamu wa lā a'lamu wa anta 'allāmul-ghuyūb. Allāhumma in kunta ta'lamu anna hādhal-amra [mentioning the matter by name] khayrul-lee fee deenee wa ma'āshee wa 'āqibati amree faqdurhu lee wa yassirhu lee thumma bārik lee feeh. Wa in kunta ta'lamu anna hādhal-amra sharrul-lee fee deenee wa ma'āshee wa 'āqibati amree faṣrifhu 'annee waṣrifnee 'anhu waqdur lee al-khayra ḥaythu kāna, thummar-dhīnee bih.'

(‘O Allāh, I ask Your choice by Your knowledge and Your decree by Your ability, and I ask of You from Your great favor. For You are able and I am not able, and You know and I do not know, and You are the Knower of things concealed. O Allāh, if You have known that this matter [naming it here] is good for me in my religion, my livelihood and the outcome of my affair, then decree it for me, make it easy for me, and then bless it for me. And if You have known that this matter is bad for me in my religion, my livelihood and the outcome of my affair, then turn it away from me and turn me away from it, and decree for me what is good wherever it may be. And then make me content with it.’)

⁷⁹Al-Bukhārī and Muslim.

This *du‘aa’* may be recited before the *salām* or after it. The answer then comes in the ease with which the matter is completed or in its prevention by Allāh (*subḥānahu wa ta‘ālā*).

Janāzah: Funeral Prayer

When a Muslim dies, it is the duty of the community that *janāzah* prayer is held for him by some (at least one) of its members, but the more the better.⁸⁰ *Janāzah* prayer is conducted standing throughout, without *rukū‘*, *sujūd* or *julūs*. It can be conducted at any time. *Wudhū‘*, adequate covering of the body, and facing the *qiblah* are required, as in any prayer. The body (or bodies) is placed between the *imām* and the *qiblah*. The *imām* stands opposite the head if the deceased is a man, and opposite the waist if it is a woman.⁸¹ If there are both sexes among the deceased the men are placed nearest the *imām*, the women nearest the *qiblah*.⁸² The prayer is conducted as follows:

1. After making the intention (in the heart) the *imām*, followed by the congregation, raises his hands to the level of his shoulders or ears and says, "*Allāhu akbar*," placing his hands on his chest as in usual prayers. He then recites the *Fātiḥah* silently.
2. He says, "*Allāhu akbar*" a second time, again raising his hands, then recites silently the prayer for blessings upon the Prophet (ﷺ) (which is said in regular prayers after the final *tashahhud*, see p. 21, step 12).
3. Saying, "*Allāhu akbar*" for the third time (while raising the hands), he then recites *du‘aa’s* taken from the *sunnah*, either aloud or silently,⁸³ or if he has not memorized any of them, he may offer any supplication for the deceased.

⁸⁰Narrated by Aḥmad and Muslim.

⁸¹Related by Aḥmad, Abū Dāwūd and at-Tirmidhī – *ḥasan*.

⁸²An-Nasā’ī related the witness of four companions to the fact that this a *sunnah* from a sound chain.

⁸³Among the well-known *du‘aa’s* is this one narrated by Muslim:

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مَدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالتَّلْجِ وَالْبَرَدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنْقَى الثُّوبُ الْأَبْيَضُ مِنَ الدَّنَسِ وَأَبْدَلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَأَدْخِلْهُ الْجَنَّةَ وَفِيهِ فِتْنَةَ الْقَبْرِ وَعَذَابَ النَّارِ.

"*Allāhummaghfir lahū warḥamhu wa ‘āfihee wa‘fu ‘anhu wa akrim nazulahū wa wassi‘ mudkhalahū waghsilhu bil-mā‘ wath-thalji wal-baradi, wa naqihee minal-khaṭāyā kamā yunuqqath-thawbul-abyadhu minad-danasi, wa abdilhu dāran khayram-min dārihee wa ahlan khayram-min ahlihee wa zawjan khayram-min zawjihee wa adkhilul-jannata wa qihee fitnatal-qabri wa ‘adhāban-nār.*"

4. After saying "*Allāhu akbar*" for the fourth time (as previously), he continues *du'aa*' briefly, concluding with the *salām*, said either once to the right or twice as in regular prayers.⁸⁴

If it is not possible to perform the *janazah* prayer on someone, a prayer in absence can be conducted by an *imām* and a congregation. This is called *aṣ-ṣalātu 'alal-ghā'ib* (prayer for the absent). It was related in authentic *ḥadīths* that the Prophet (ﷺ) did this upon the death of an-Najāshi in Abyssinia. The prayer for the absent is performed in the same manner as *janāzah* prayer, except that the bodies are not present before the *imām*.

***Kusūf*: Eclipse Prayer**

A special prayer during the period of a solar or lunar eclipse (whether total or partial) is confirmed as *sunnah* in authentic *ḥadīths* narrated by al-Bukhārī, Muslim and others. It is preferable in congregation, but may be offered individually, and it consists of two *rak'ahs*, each of which contains two *rukū's*. It is conducted as follows:

1. After having the intention, the worshipper begins as in any other prayer, continuing in *qiyām* as usual, reciting the *Fātiḥah* and other portions of the Qur'ān for a long period.
2. He then makes *rukū'*, as usual, prolonging it.
3. He returns to the standing position, and after saying, "*Rabbanā wa lakal-ḥamd*," he recites the *Fātiḥah* again, followed by another long portion of the Qur'ān, slightly less than in the first *qiyām*.
4. He bows in *rukū'* a second time, prolonging it, and then completes the *rak'ah* just as in a regular prayer, also prolonging the period of prostration. Then he stands up again for the second *rak'ah*.
5. He performs the second *rak'ah* in the same way as the first, ending with *julūs* and *salām* as in ordinary prayers.

The *sunnah* for this prayer is to prolong it the duration of the eclipse, but if it should be over sooner, the remaining time can be spent in remembrance of

"O Allāh, forgive him and have mercy upon him and free him from all ill and erase his sins, and make his dwelling honorable, and expand his entrance, and wash him with water and snow and hail, and purify him of his sins as a white garment is cleansed of dirt, and compensate him with a house better than his house and a family better than his family and a spouse better than his spouse, and cause him to enter Paradise, and protect him from the trial of the grave and the punishment of Hellfire."

⁸⁴These steps are related in authentic *ḥadīths* by al-Bukhārī, Muslim and at-Tirmidhī.

Allāh, in *du‘aa*’ and in seeking Allāh's forgiveness. The Prophet (ﷺ) also prescribed giving *ṣadaqah* (charity) at this time.⁸⁵

⁸⁵Al-Bukhārī and Muslim.

APPENDIX III: SEVEN SHORT SŪRAHS FOR USE IN PRAYER

Sūrah 112 – al-Ikhlāṣ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ

اللَّهُ الصَّمَدُ

لَمْ يَلِدْ وَلَمْ يُولَدْ

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Bismillāhir-raḥmānir-raḥeem

1. *Qul huw-Allāhu aḥad.*
2. *Allāhuṣ-ṣamad.*
3. *Lam yalid wa lam yūlad.*
4. *Wa lam yakul-lahū kufuwan aḥad.*

Bismillāhir-raḥmānir-raḥeem

1. "Say, 'He is Allāh [who is] One [single and unique],
2. Allāh, the Eternal Refuge.⁸⁶
3. He neither begets nor is born,
4. Nor is there to Him any equivalent.'"

⁸⁶The one sought out in times of difficulty and need, upon whom all creation is dependant.

Sūrah 113 – al-Falaq

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﴾

Bismillāhir-raḥmānir-raḥeem

1. *Qul a'ūdhu birabbil-falaq.*
2. *Min sharri mā khalaq.*
3. *Wa min sharri ghāsiqin idhā waqab.*
4. *Wa min sharrin-naffāthāti fil-'uqad.*
5. *Wa min sharri ḥāsīdīn idhā ḥasad.*

Bismillāhir-raḥmānir-raḥeem

1. "Say, 'I seek refuge in the Lord of daybreak
2. From the evil of that which He created,
3. And from the evil of darkness when it settles,
4. And from the evil of the blowers in knots [i.e., magicians]
5. And from the evil of an envier when he envies.'"

Sūrah 114 – an-Nās

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾

مَلِكِ النَّاسِ ﴿٢﴾

إِلَهِ النَّاسِ ﴿٣﴾

مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾

مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

Bismillāhir-rahmānir-raḥeem

1. *Qul a'ūdhu birabbīn-nās.*
2. *Malikin-nās.*
3. *Ilāhin-nās.*
4. *Min sharril-waswāsīl-khannās.*
5. *Al-ladhee yuwaswisu fee ṣudūrin-nās.*
6. *Minal-jinnati wan-nās.*

Bismillāhir-rahmānir-raḥeem

1. "Say, 'I seek refuge in the Lord of mankind,
2. The Sovereign of mankind,
3. The God of mankind,
4. From the evil of the retreating whisperer
5. Who whispers [evil] into the hearts of mankind
6. From among the jinn and mankind.'"

Sūrah 109 – al-Kāfirūn

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ ﴿١﴾

لَا اَعْبُدُ مَا تَعْبُدُوْنَ ﴿٢﴾

وَلَا اَنْتُمْ عٰبِدُوْنَ مَا اَعْبُدُ ﴿٣﴾

وَلَا اَنَا عٰبِدُ مَا عٰبَدْتُمْ ﴿٤﴾

وَلَا اَنْتُمْ عٰبِدُوْنَ مَا اَعْبُدُ ﴿٥﴾

لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ﴿٦﴾

Bismillāhir-rahmānir-raḥeem

1. *Qul yā ayyuhal-kāfirūn.*
2. *Lā a'budu mā ta'budūn.*
3. *Wa lā antum 'ābidūna mā a'bud.*
4. *Wa lā ana 'ābidum-mā a'battum.*
5. *Wa lā antum 'ābidūna mā a'bud.*
6. *Lakum deenukum wa liya deen.*

Bismillāhir-rahmānir-raḥeem

1. "Say, 'O disbelievers,
2. I do not worship what you worship.
3. And you will not be worshippers of what I worship.
4. Nor will I be a worshipper of what you worship.
5. Nor will you be worshippers of what I worship.
6. To you is your religion, and for me is my religion."

Sūrah 110 – an-Naşr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

Bismillāhir-raḥmānir-raḥeem

1. *Idhā jā'a naşrullāhi wal-faṭḥ.*
2. *Wa ra'aytan-nāsa yadkhulūna fee deenil-lāhi afwājā.*
3. *Fasabbih biḥamdi rabbika wastaghfirhu innahū kāna tawwābā.*

Bismillāhir-raḥmānir-raḥeem

1. "When the victory of Allāh has come, and the conquest,
2. And you see the people entering into the religion of Allāh in multitudes,
3. Then confirm His perfection⁸⁷ by praise⁸⁸ of your Lord and ask His forgiveness. Indeed, He is ever Accepting of repentance."

⁸⁷Praise negating any imperfection.

⁸⁸Praise due by reason of absolute perfection.

Sūrah 111 – al-Masad

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٤﴾

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾

Bismillāhir-raḥmānir-raḥeem

1. *Tabbat yadā abee lahabiw-wa tabb.*
2. *Mā aghnā ‘anhu māluhū wa mā kasab.*
3. *Sayaṣlā nāran dhāta lahab.*
4. *Wamra’atuhū ḥammālatal-ḥaṭab.*
5. *Fee jeedihā ḥablum-mim-masad.*

Bismillāhir-raḥmānir-raḥeem

1. "May the hands of Abū Lahab be ruined, and ruined is he.
2. His wealth will not avail him nor that which he gained.
3. He will [enter to] burn in a Fire of [blazing] flame
4. And his wife [as well], the carrier of firewood,
5. Around her neck is a rope of [twisted] fiber."

Sūrah 103 – al-‘Aṣr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

Bismillāhir-rahmānir-raḥeem

1. *Wal-‘aṣr.*
2. *Innal-insāna lafee khusr.*
3. *Illal-ladheena āmanū wa ‘amiluṣ-ṣāliḥāti wa tawāṣau bil-ḥaqqi wa tawāṣau biṣ-ṣabr.*

Bismillāhir-rahmānir-raḥeem

1. By time,⁸⁹
2. Indeed, man is in loss,
3. Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

⁸⁹An oath in which Allāh (*subḥānahu wa ta‘ālā*) swears by time throughout the ages.

GLOSSARY OF ARABIC TERMS

‘Aṣr	Mid-afternoon, beginning when an object and its shadow are of equal length
Du‘aa’	Words of supplication or praise
Fajr	Dawn, when the first light of day appears in the sky about one and a half hours before sunrise
Fātiḥah	The opening chapter of the Qur’ān
Ghusl	The complete ablution or bath
Ḥadīth	A saying of or about the Prophet (ﷺ)
Imām	A leader (of a Muslim community or group) – Here, the leader of group prayer
‘Ishā’	Nightfall, when the last light disappears from the sky, about one and a quarter hours after sunset
I’tidāl	In prayer, returning to the standing position after one has made <i>rukū’</i>
Janāzah	Funeral
Julūs	In prayer, the sitting position
Jumu‘ah	Friday (<i>ṣalātul-jumu‘ah</i> – the Friday congregational prayer)
Maghrib	Sunset
Qiblah	The point toward which one directs himself in prayer; for Muslims, the <i>Ka‘bah</i> in Makkah
Qiyām	In prayer, the standing position
Rak‘ah	A unit of prayer consisting of the positions of <i>qiyām</i> , <i>rukū’</i> , <i>i’tidāl</i> , <i>sujūd</i> and the words recited in these positions
Rawātib	(Singular; Rātibah) Voluntary prayers which were regularly performed by the Prophet (ﷺ) before or after obligatory prayers
Rukū’	In prayer, bowing at the waist with the back in a straight line parallel to the floor
Ṣalāh or Ṣalāt	Prayer

- Salām** Literally, "peace" – the greeting which releases one from the state of prayer
- Sujūd** In prayer, the position of prostration
- Sunnah** That which was taught or practiced by the Prophet (ﷺ)
- Sūrah** A chapter of the Qur’ān
- Tashahhud** Witnessing, i.e., reciting the portion of the prayer which contains witness that there is no god other than Allāh and that Muḥammad is His servant and messenger
- Tayammum** Substitute ablution performed with pure earth during the inability to use water
- Thuhr** Noon
- Witr** The last (*sunnah*) prayer of the night or the single *rak‘ah* which ends night prayers
- Wudhū’** Ablution