SALAA
PRAYER



GUIDE FOR NEW MUSLIMS

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Preface

Salaa (Prayer) occupies a very significant position in Islamic worship. Prophet Muhammad, peace be upon him, has said; "Everything has a pillar and the pillar of religion is *Salaa*".[1] He has also said; "The first thing we will be held accountable on the Day of Judgement is our *Salaa*".[2]

Our daily prayers are a means of maintaining our God consciousness in our daily lives. It is this consciousness of God which protects us against all evils, as we read in the Glorious Qur'an:

وَأَقِمِ ٱلصَّلَوٰةَۖ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ

***Establish regular Salaa, indeed, Salaa restrains from immorality and wrongdoing** (Qur'an 29:45)*

It is also God consciousness which constantly reminds us of our duty to God and our duty to mankind at large. Thus, the importance of *Salaa* in Islam cannot be overemphasized. *Salaa* is therefore, one of the first things a new Muslim needs to learn. This book is designed to give a new Muslim essential elements of *Salaa* which he or she requires so as to immediately start performing this essential pillar of Islam. Thereafter, the new Muslim is encouraged, (and indeed required), to seek further knowledge in the other aspects of prayer as well as other forms of worship in Islam.

This book covers the pre-requisites to prayer, the daily five obligatory prayers, the Friday prayer and the daily optional prayers (which are called in Arabic *Sunnah*, singular, and *Sunan*, plural). It does not cover the other types of prayers, such as the Ramadhan Tarawih prayers, Funeral prayer, Eid prayers, and so on. Details of these prayers are available in other books on prayers.

[1] This Prophetic saying is recorded by ar-Rabi'i
[2] This Prophetic saying is recorded by At-Tirmidhi

Chapter 1 - Introduction

1. *Salaa* (Prayer) is the second pillar of Islam and has been commanded by Allah (swt)[3] in several verses in the Qur'an. For example, Allah (swt) says in the Qur'an;

فَأَقِيمُواْ ٱلصَّلَوٰةَۚ إِنَّ ٱلصَّلَوٰةَ كَانَتۡ عَلَى ٱلۡمُؤۡمِنِينَ كِتَٰبٗا مَّوۡقُوتٗا

Perform Salaa, Verily, the Salaa has been decreed upon the believers at specified times. ***(Qur'an 4:103)***

Prophet Muhammad (pbuh)[4] has said;

What distinguishes a believer from a non-believer is Salaa; whoever abandons it has disbelieved.

(Recorded by Ar-Rabi'i, At-Tirmidhy, Ahmed, Muslim, Ibn Majah and others)

2. *Salaa* is obligatory upon every sane adult Muslim, men and women. The Prophet (pbuh) has said that there is no accountability on a child until the child matures, and on an insane person until the person becomes sane.[5]

3. A Muslim is required to perform obligatory prayers (*Salaa*) five times a day at prescribed times, (see Chapter 4 for the prayer timings).

4. To perform prayers, you must first be in a state of ritual cleanliness by performing purification, (this state of purity is called *Tahara*, see Chapter 2).

5. Once you are in a state of *Tahara*, you must perform Ablution in order to perform prayers, (*Wudhuu*, see Chapter 3).

[3] When we mention the name of Allah we say '*Subhanahu wa Ta'ala*' (swt), which means 'Glorified and Exalted is He'.
[4] When the name of the Prophet is mentioned we say 'Peace be upon him' (pbuh).
[5] This Prophetic saying is recorded by Ahmed, Abu Dawud, Ibn Majah and others.

6. In Islam all actions are rewarded according to their intentions (*Niyyah*). Thus, before performing the above acts of *Tahara, Wudhuu* and *Salaa*, one needs to make an intention in the heart the desire and determination to perform all the acts of the prayer in obedience to Allah (swt).

7. *Salaa* is performed only in the Arabic language, because it involves recitation of the Qur'an which is in Arabic, and the performance of *Salaa* and its contents have been Divinely inspired to the Prophet (pbuh) in Arabic. Recitations and expressions of the contents of *Salaa* in any other language will not only change the apparent meanings of the recitations and expressions, but also their spiritual intent and significance.

وَجَٰهِدُواْ فِى ٱللَّهِ حَقَّ جِهَادِهِۦ هُوَ ٱجْتَبَىٰكُمْ وَمَا جَعَلَ عَلَيْكُمْ
فِى ٱلدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَ هُوَ سَمَّىٰكُمُ ٱلْمُسْلِمِينَ
مِن قَبْلُ وَفِى هَٰذَا لِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُواْ
شُهَدَآءَ عَلَى ٱلنَّاسِ فَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ
وَٱعْتَصِمُواْ بِٱللَّهِ هُوَ مَوْلَىٰكُمْ فَنِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ

And strive in Allah's cause as you ought to strive, (with sincerity and under discipline): He has chosen you and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He (Allah) Who has named you Muslims, both before and in this (Revelation); that the Messenger may be a witness for you, and you be witnesses for mankind! So establish regular Salaa give regular Charity, and hold fast to Allah! He is your Protector, the Best to protect and the Best to help! (Qur'an 22:78)

Chapter 2 - Tahara (Purification)

Before performing *Salaa*, a Muslim is required to purify himself or herself from physical impurities as well as ritual impurities, (*Najasa* and *Hadath al-Akbar* respectively in Arabic).

Allah (swt) says:

إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ

Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean. ***(Qur'an 2:222)***

Prophet Muhammad (pbuh) has said:

The key to Salaa is the purification.

(Recorded by at-Tirmidhy, Abu Dawud, Ibn Majah)

1. Physical Impurities (*Najasa*)

The following substances must be cleaned from the body, clothes and the place where one prays before performing the *Salaa*:

1. Urine; whether from human or animal.
2. Stool; from humans and animals, except from animals and birds that are permitted in Islam to be eaten by humans.
3. Blood; all types of blood, except blood which comes out while preparing fish or meat.
4. Vomit.
5. Food or liquid that flows back from the stomach to the mouth.
6. Semen: liquid that comes out from the private parts during sexual intercourse or wet dream.
7. Light clear liquid that comes out from the private parts during sexual foreplay (*Madhee* in Arabic).
8. Light white liquid that comes out after urine, (*Wadee* in Arabic)

Cleaning of Physical Impurities (*Najasa*):

Physical Impurities, be it on the body or clothes or anywhere, can be cleaned by washing thoroughly with water. In case of impurities from a dog, (urine, saliva or feces), the impurity must be washed with water thoroughly seven times, one of which must be done with clean earth, (sand or dust). In all cases, if some smell or stubborn stains remain after washing, they may be ignored.

2. Ritual Impurities, (*Hadath al-Akbar*)

A person is ritually unclean when he/she is under any of the following three states:

1. State of '*Janaba*': After sexual intercourse or emission of semen, whether the person is awake or asleep (wet dream).
2. State of '*Heidh*': During a woman's menstrual period.
3. State of '*Nifaas*': During a woman's post-natal bleeding (usually 40 days).

Cleansing from Ritual Impurities, (*Hadath al-Akbar*)

Purification from ritual impurities is achieved by ritual bathing (*Ghusul* in Arabic). It involves bathing the whole body in the following manner:

a. Make intention of performing the ritual bath in your heart.

b. Pass urine (if possible; this is recommended and is intended to clean semen from the urinary passage)

c. Wash the private parts from the navel to the knees and any part of the body which came into contact with any of the physical impurities.

d. Say '*Bismillah*' (Meaning 'In the Name of Allah')

e. Perform *Wudhuu* as done for prayers (see Chapter 3)

f. Wash the entire body thoroughly with water, beginning with the upper parts before the lower parts, and the right parts before the left parts.

Important Points on Tahara

a. One who is not ritually pure (i.e. not *Tahir*) is not permitted to engage in the following acts:

   1. Performing Prayers
   2. Fasting
   3. Touching the Qur'an or reciting from it
   4. Entering a mosque

b. A person who has reverted to Islam has to perform ritual bathing after embracing Islam.

c. If one is sure that an impurity (*Najasa*) has contaminated his/her body but does not know the place of the contamination on the body, one has to perform the ritual bathing to cleans the whole body.



يَـٰٓأَيُّهَا ٱلَّذِيـنَ ءَامَنُـوٓاْ إِذَا قُمْتُـمْ إِلَـى ٱلصَّلَـوٰةِ فَٱغْسِـلُواْ
وُجُوهَكُـمْ وَأَيْدِيَكُـمْ إِلَـى ٱلْمَرَافِـقِ وَٱمْسَـحُواْ بِرُءُوسِـكُمْ
وَأَرْجُلَكُـمْ إِلَـى ٱلْكَعْبَيْـنِۚ وَإِن كُنتُـمْ جُنُبًـا فَٱطَّهَّـرُواْۚ وَإِن
كُنتُـم مَّرْضَـىٰٓ أَوْ عَلَـىٰ سَـفَرٍ أَوْ جَـآءَ أَحَـدٌ مِّنكُـم مِّـنَ
ٱلْغَآئِـطِ أَوْ لَـٰمَسْتُمُ ٱلنِّسَـآءَ فَلَـمْ تَجِـدُواْ مَـآءً فَتَيَمَّمُـواْ صَعِيـدًا
طَيِّبًـا فَٱمْسَـحُواْ بِوُجُوهِكُـمْ وَأَيْدِيكُـم مِّنْـهُۚ مَـا يُرِيـدُ ٱللَّهُ
لِيَجْعَـلَ عَلَيْكُـم مِّـنْ حَـرَجٍ وَلَـٰكِن يُرِيـدُ لِيُطَهِّرَكُـمْ وَلِيُتِـمَّ
نِعْمَتَـهُۥ عَلَيْكُـمْ لَعَلَّكُـمْ تَشْـكُرُونَ

O you who believe! when you prepare for prayer, wash your faces and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. If you are in a state of ritual impurity, bathe your whole body. But if you are ill or on a journey, or one of you comes from offices of nature, or you have been in contact with women (sexually), and you find no water, then take for yourselves clean sand or earth, and rub, therewith your faces and hands. Allah does not wish to place you in a difficulty, but to make you clean, and to complete His favour to you, that you may be grateful. (Qur'an 5:6)

Chapter 3 - Wudhuu (Ablution)

Once one is ritually clean (*Tahir*), one must perform *Wudhuu* (Ablution) in order to perform prayer. This chapter contains three parts; (1) *Wudhuu*, (2) *Tayammum* (Dry Ablution), and (3) Actions that invalidate *Wudhuu*.

1. Wudhuu

Wudhuu (Ablution) prepares the Muslim physically as well as spiritually to face Allah (swt) in prayer. It involves cleansing of specific body parts in a specific sequence as commanded by Allah (swt) and His Messenger (pbuh). Allah says in the Qur'an;

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُواْ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ وَٱمْسَحُواْ بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ

O you who have believed, when you rise to [perform] Salaa, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. ***(Qur'an 5:6)***

The Prophet (pbuh) has said;

The prayer of a person who does not perform ablution is not valid.

(Recorded by Ibn Majah, Abu Dawud and others)

How to perform Wudhuu (Ablution)

First make an intention in your heart to remove the state of impurity from your body by performing ablution. Then say;

بِسْمِ الله

(***Bismillah***, which means 'In the name of Allah')

Then follow the 8 steps demonstrated in the following two pages.

These eight steps complete the ablution process. At this point you may say the following supplication:



1

Wash both hands up to the wrist three times. Make sure that water reaches all parts of the wrist, including in between the fingers.



2

Using your right hand, put a handful of water into your mouth and rinse it thoroughly and gurgle in as deep as possible. Do this three times.



3

Again using your right hand, sniff water into your nostrils as far as possible to clean them. Wipe any mucus away with your left hand. Do this three times.



4

Using both hands, wash the face three times, wiping from your forehead to your chin and extending the palm of your hands to cover your face from ear to ear.



5

Wash your arm up to and including the elbow three times, ensuring you cover the area in between the fingers. Start with the right arm and then the left arm.



6

Wipe the head with both wet hands once, from the front to the back.



7

Wipe the inside of your ears using your wet fingers, at the same time wipe the back of the ear lobes with your thumbs. Do this only once.



8

Wash the foot including the ankle three times, ensuring you wash the area in between the toes and also the sole of the foot. Start with the right foot and then the left foot.

أَشْهَدُ أَنْ لَا إِلَه إِلَّا الله وَأَشْهَدُ أَنَّ مُحَمَدًا رَسُولُ الله
اللَّهُم اجْعَلنِي مِنَ التَّوَابِين وَاجْعَلنِي مِن المُتَطَهِّرِيْن

Ash'hadu an laa ilaha illa Llah wa ash'hadu anna Muhammadan rasuulu Llah. Allahumma j'alni mina ttawwabin wa j'alni mina lmutatahhirin.

I bear witness that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, O Allah make me among those who are constantly repentant and among those who purify themselves.

Important points on Ablution

a. Make sure that water reaches all the parts that require to be washed. However, do not waste water by using it excessively or by washing the body parts more than three times.

b. Ablution is not valid when one performs it with make-up or other cosmetics that prevent water from reaching the skin or nails.

c. If one bleeds continuously from a wound or nostrils, one should cover the affected part so as to contain the blood and proceed with the ablution and prayer. This principle also applies to a woman who bleeds outside her normal cycle.

d. Ablution can only be performed using pure water, such as the tap water, rain water, river water, well and spring water, sea water, and water from snow and hail. Water mixed with pure elements such as soap, saffron, flowers and so on, is also suitable for ablution.

e. Ablution cannot be performed using water that has been contaminated with impure elements or mixed with elements that taint or tarnish the taste, color or smell of the water.

2. Tayammum (Dry Ablution)

Tayammum is the method of purification from physical impurities, ritual impurities as well as performing ablution using clean earth (sand or dust). *Tayammum* is done when the following circumstances prevail:

a. Water is not available. Allah says in the Qur'an;

وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ ٱللَّهَ كَانَ عَفُوًّا غَفُورًا

And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women (sexually) and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allah is ever Pardoning and Forgiving. ***(Qur'an 4:43)***

b. Inability to use water due to extreme cold, aggravation of a sickness or delay of recovery from a sickness, and so on.

c. The available water is needed for drinking.

To perform *Tayammum*, begin with intention, then say '*Bismillah*', and then follow the following two steps:



Step 1: Strike clean soil with the palm of your hands, shake off loose earth and then wipe your face once as you do in ablution.



Step 2: Strike clean soil with the palm of your hands again, shake off loose earth and then with the left palm, wipe the back of the right hand from the tips of the fingers to the wrist. Then with the right palm, wipe the back of the left hand from the tips of the fingers to the wrist.



Hadiths on Wudhuu

عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ قَالَ:مَنْ تَوَضَّأَ عَلَى طُهْرٍ كَتَبَ اللَّهُ لَهُ بِهِ عَشْرَ حَسَنَاتٍ

It has been related in a narration from Ibn Umar that the Prophet said: "Whoever performs Wudhuu while in a state of purity, Allah writes for him on account of it ten good merits." (Recorded by at-Tirmidhi)

حَدَّثَنَا عَمْرِ بْنِ سَعِيدِ بْنِ الْعَاصِ، قَالَ كُنْتُ عِنْدَ عُثْمَانَ فَدَعَا بِطَهُورٍ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَا مِنِ امْرِئٍ مُسْلِمٍ تَحْضُرُهُ صَلاَةٌ مَكْتُوبَةٌ فَيُحْسِنُ وُضُوءَهَا وَخُشُوعَهَا وَرُكُوعَهَا إِلاَّ كَانَتْ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوبِ مَا لَمْ يُؤْتِ كَبِيرَةً وَذَلِكَ الدَّهْرَ كُلَّهُ ".

'Amr ibn Sa'id ibn al-As reported: I was with Uthman, and he called for ablution water and said: I heard Allah's Messenger (ﷺ) say: When the time for a prescribed prayer comes, if any Muslim performs ablution well and offers his prayer with humility and bowing, it will be an expiation for his past sins, so long as he has not committed a major sin; and this applies for all times. (Recorded by Muslim)

رَأَى رَسُولُ اللَّهِ ـ صلى الله عليه وسلم ـ رَجُلاً يَتَوَضَّأُ فَقَالَ " لاَ تُسْرِفْ لاَ تُسْرِفْ "

"The Messenger of Allah saw a man performing ablution, and he said: 'Do not be extravagant, do not be extravagant (in using water)."
(Recorded by Ibn Majah)

3. Actions that Invalidate Wudhuu

When one has performed *Wudhuu*, one is in a state of physical and spiritual purity to stand before Allah (swt) in prayer. The following actions nullify this state of spiritual purity and consequently necessitate renewal of ablution:

1. Any excretion from the private parts, (urine, feces, gas, semen and prostatic fluids).
2. Sleep that removes consciousness.
3. Loss of consciousness for any reason.
4. To touch (with bare hands) any sexual organ.
5. To touch impurities (*Najasa*, see Chapter 2, item 1).
6. Bleeding, (however, see "Important Points on Ablution" item C above).
7. Vomiting and spewing.
8. Engaging in any action that is unlawful in Islam, such as backbiting, telling lies, vain talk and so on.



Chapter 4 - Salaa (Prayer)

This chapter contains four parts: (1) The Types of *Salaa*, (2) The Timings of *Salaa*, (3) How to Perform *Salaa*, and (4) Actions that Invalidate *Salaa*.

1. The Types of Salaa

Islamic prayer (*Salaa*) involves the following series of postures:



The standing, bowing and two prostrations form one cycle or *Raka'a* in Arabic. There are different types of prayers and each type has different number of *Raka'as*. The following tables show the types of prayers and their *Raka'as*.



The Compulsory Daily Prayers

	Salaa	Raka'as
1	Dawn Prayer (*Fajr*)	2
2	Midday Prayer (*Dhuhr*)	4
3	Late afternoon Prayer (*Asr*)	4
4	Evening Prayer (*Maghrib*)	3
5	Night Prayer (*Isha*)	4
6	Friday Prayer	2

Recommended Prayers (Sunan)

	Salaa	Raka'as
1	Before *Fajr*	2
2	After *Dhuhur*	2
3	After *Maghrib*	2
4	After *Isha*	2
5	*Al-Witr* (after *Isha*)	3

Notes:

1. *Al-Witr* prayer is performed after the *Isha* prayer. One can perform it any time till just before dawn, (i.e. just before the call for *Fajr* prayer).
2. The Friday prayer replaces the *Dhuhr* prayer and is obligatory for every resident male of a locality. Therefore, if one misses the Friday prayer, one must pray *Dhuhr*. Women, travelers and the sick are not obliged to attend the Friday prayer, (i.e. they may pray the normal *Dhuhr* prayer). The Friday prayer begins with the sermon (*Khutbah*) and then followed by the two *Raka'as* of the Friday prayer. It can only be performed in congregation and it is followed by the optional prayers of two or four *Raka'as*.
3. There are many other types of prayers such as the *Ramadhan Tarawih* prayers, the *Eid* prayer, Funeral prayers and so on. Details of these prayer can be found in relevant books on prayers.

2. The Timings of Salaa

The five compulsory daily prayers have to be performed within the following specified periods of times.

Dawn Prayer (*Fajr*)	From the break of dawn till the beginning of sunrise
Midday Prayer (*Dhuhr*)	When the sun has just passed the meridian, till the beginning of *Asr*
Late Afternoon Prayer (*Asr*)	When the length of the shadow of an object is the same as the height of the object, till the beginning of sunset
Evening Prayer (*Maghrib*)	Just after sunset till the disappearance of the twilight
Night Prayer (*Isha*)	When the twilight has just disappeared till mid night

Prayer timings are displayed in all mosques. Furthermore, mobile phone applications showing the prayer timings for all cities of the world are available in Android and iOS.

Prayers are not permitted at the following times:

1. During sunrise, i.e. when the sun begins to rise till it has fully risen above the horizon.
2. When the sun is at the meridian (i.e. exactly overhead, until it tips to the west).
3. During sunset, (i.e. from the beginning of the sunset, till the sun has completely disappeared on the horizon).

Prayers are also disapproved in the following situations:

b. After one has prayed *Fajr*, till the sun has risen completely, (except for essential prayers such as Funeral prayers).

c. After one has prayed *Asr*, till sunset, (except for essential prayers such as Funeral prayers).

3. How to Perform Salaa

The step-by-step actions involved in the performance of the five daily prayers and the optional prayer are shown in Chapter 10, (end of this book). All prayers are performed facing the general direction of the *Ka'abah* in Makkah. This general direction to the *Ka'abah* is called the *Qiblah*. Mobile phone applications showing the *Qiblah* at any location are available in Android and iOS.

4. Actions that Invalidate Salaa.

There are two categories of actions that invalidate *Salaa*; (a) actions pertaining to the state of mind, i.e. the inward state, (b) physical actions.

A. Actions pertaining to the state of mind

1. Changing the intention during prayer. For example, changing the type of prayer from obligatory one to an optional one.

2. Losing consciousness due to momentary sleep (dozing) or fainting. This is because the presence of mind is a precondition of prayer.

3. Excessive and intentional preoccupation of the mind with issues not related to prayer.



B. Physical Actions

a. Leaving out any of the following essential acts (or Pillars) of prayer:

1. The intention (*Niyya*)
2. Standing (*Qiyam*)
3. *Takbiratul Ihram* (saying *Allhu Akbar* at the start of prayer)
4. Attentiveness (presence of mind)
5. Recitation of *Al-Fatiha* in all Raka'as
6. Bowing (*Rukuu*)
7. Prostration (*Sujud*)
8. Sitting (*Tashahhud*)
9. *At-Taslim* (saying '*salaamu alaykum warahmatu llah'* at the end)

b. Eating or drinking in prayer.

c. Speaking about anything not related to the prayer.

d. Smiling (voluntarily) and laughing in prayer.

e. Frequent movements which are unrelated to the prayer.

f. Anything which invalidates the ablution.

Chapter 5 - Congregational Salaa

(Read this chapter after you have completed Chapters 4 and 10)

A. Difference Between Congregational Salaa and Individual Salaa:

1. When praying individually (i.e. alone), you need to recite *Iqamah* (as explained in Chapter 10). In congregational prayers the *Muadhin* recites *Iqamah* on behalf of all the rest. (Women do not recite *Iqamah* in all prayers).

2. When praying alone you recite everything in silence. However, when praying in congregation you will hear the *Imam* saying in loud voice the following;

    a. The initial '*Allahu Akbar*', (*Takbiratul Ihram* in Arabic).

    b. Recitation of *Al-Fatiha* in the first two *Raka'as*, (except in *Dhuhur* and *Asr* prayers, as these are silently recited).

    c. Recitation of *Surah* after *Al-Fatiha* in the first two *Raka'as*, (for prayers which require *Surah*).

    d. '*Allahu Akbar*' when bowing, prostrating, sitting and standing.

    e. '*Samia Llahu Limanhamida*' when standing from bowing position.

    f. '*Salaam Alaykum Warahmatullah*' when the *Imam* concludes the *Salaa.*

You repeat what the *Imam* says in silence, except in 'c' you don't recite the *Surah* (just listen), and in 'e' you don't repeat what the *Imam* says but you say '*Rabbana Walaka l'Hamd*' after standing.

3. When praying alone in the prayers which require *Al-Fatiha* and *Surah*, you recite silently both *Al-Fatiha* and *Surah*. In congregation you recite in silence only *Al-Fatiha* and then listen to the *Imam* reciting the *Surah*.

B. How to Join the Congregational Salaa

If you come late to any congregational prayer and find that the prayer has already started, you can join the prayer and make up for what you have missed when the Imam ends the prayer with '*As-Salaamu Alykum Warahmatu'llah*'. The following are two examples which demonstrate how to join the congregational prayer.

Example 1

In the *Isha* prayer you found the *Imam* is reciting *Al-Fatiha* in the second *Raka'a*. Join the prayer as follows:

1. Recite *Tawjih.*
2. Say '*Allahu Akbar'.*
3. Say '*Audhu Billahi Mina Shaytani Rrajim.'*
4. Recite *Al-Fatiha* following the Imam.
5. Listen to the *Imam* reciting the *Surah* after *Al-Fatiha.*
6. Follow the *Imam* up to the end of the prayer.
7. When the Imam concludes the prayer, stand up without saying '*Allahu Akbar'.*
8. Recite *Al-Fatiha* and *Surah.*
9. Perform the bowing and the prostration acts and then stand.
10. You are now at the point you joined the prayer.
11. Sit without saying '*Allahu Akbar.'*
12. End the prayer by saying '*As-Salaamu Alykum Warahmatu'llah'.*

Example 2

In the *Dhuhr* prayer you found the Imam is in the first sitting. Join the prayer as follows:

1. Recite *Tawjih.*
2. Say '*Allahu Akbar'.*
3. Say '*Audhu Billahi Mina Shaytani Rrajim'.*
4. Sit and follow the *Imam* up to the end of the prayer.
5. When the *Imam* concludes the prayer, stand up without saying '*Allahu Akbar'.*
6. Recite *Al-Fatiha*, bow, prostrate and stand (This is the first *Raka'a*).
7. Recite *Al-Fatiha*, bow, prostrate and sit (This is the second *Raka'a*).
8. You are now at the point you joined the prayer.
9. If you managed to recite the first *Tahiyat* when you joined the prayer, end the prayer by saying '*As-Salaamu Alykum Warahmatu'llah*'. If you did not manage to recite the first *Tahiyat* when you joined the prayer, recite it and then end the prayer.

You can join congregational *Salaa* at any point and make up for the parts which you have missed in a similar way as demonstrated in the examples. The point is to go with the *Imam* to the end of the *Salaa* and then make up for what you have missed.



قَالَ رَسُولَ اللَّهِ صلى الله عليه وسلم

مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ

The Messenger of Allah said: He who observed the 'Isha' prayer in congregation, it is as if he prayed up to midnight, and he who prayed the morning prayer in congregation, it is as if he prayed the whole night. (Muslim, at-Tirmidhi)

Chapter 6 - Issues Pertaining to Women

Matters concerning *Tahara* (purification) and *Salaa* (prayer) which are common to men and women are already covered in the various sections of this book. This chapter addresses issues which are specific to women.

1. Women are not required to perform *Salaa* (or fast) during their menstrual period or post-natal bleeding.

2. Women must perform ritual bathing and return to the state of *Tahara* as soon as they notice the signs of cessation of menstruation or post-natal bleeding, even if these signs occur before the usual period of menstruation or post-natal bleeding.

3. When a woman returns to the state of purity (*Tahara*), she does not have to make up for the prayers which she missed during her menstruation or post-natal bleeding.

4. Bleeding is considered as menstruation when it is between 3-10 days. If blood flows for less than three days, it is not considered as menstruation. One should take the ritual bath and commence *Salaa*. Also, one has to make up for the missed prayers.

5. The period of menstruation varies for each individual. A day in the period is counted from the hour it starts to the same hour the following day. For example, if menstruation starts at 9 o'clock morning, at 9 o'clock the following morning it is counted as one day.

6. One should perform ritual bathing and resume prayers when one notices the usual signs of the end of menstruation; Dryness or white milky discharge.

7. If menstruation exceeds 10 days or if post-natal bleeding exceeds the usual 40 days, a woman should take the ritual bathing and resume her prayers.

8. Women who have an established regular period of menstruation should wait for two days (48 hours) if blood flow continues beyond the regular period or wait for one day (24 hours) if discharges continue, before taking the ritual bath. For example, if a woman's regular period is six days, she should take the ritual bath at the end of the eight day if blood flow continues or at the end of seventh day if discharges continue. For irregulars and beginners, the 10 days rule (point 7 above) applies.

9. Discharges which occur before menstruation are not considered as menstruation.

10. Discharges which occur after the menstruation has stopped are considered as menstruation for 24 hrs. Within these 24 hours if one sees the signs of the end menstruation one should take the ritual bath.

11. Bleeding experienced by minors (age less than 9 years on lunar calendar or 8 ½ years in solar calendar) and by women who are already in menopause is not considered as menstrual blood. They do not take ritual bath and continue praying.

12. When taking the ritual bathing after menstruation or post-natal bleeding, women must undo their plaits (braids) so that the hair is fully washed. However, a woman does not have to undo their plaits after sexual intercourse. A thorough wash of the braids to ensure water reaches the scalp is sufficient.

13. Women can join congregational prayers in the mosques. However, the Prophet, peace be upon him, has said; 'a woman's prayer has more merits in her home'. Nonetheless, if she goes for congregational prayer, she should comply with the appropriate dress code and be free from any adornments.

Chapter 7 - Variations on Salaa Between Schools of Interpretation of Islamic Law

Islamic law, practices and forms of worship are derived from the Qur'an and the teachings of the last messenger of God, Muhammad, peace be upon him. There are various schools of interpretation of Islamic law. These various schools, which are also called 'Sects' or '*Madhahib*', do not differ in the fundamentals of law and the requirements in Islamic practices and worship. Where they differ is in a few specific details, mainly due to the diversity in the interpretation of certain verses in the Qur'an and the Prophetic teachings.

Muslims all over the world adhere to the same required daily prayers and conform to the same fundamental requirements of the prayers. However, due to the above reasons, there are variations in the minute details of prayer and its pre-requisites. The following are some examples of where these variations occur:

1. Saying '*Bismillah*' upon starting *Wudhuu*.

2. Raising the hands while saying the opening *Takbiratul Ihram,* and before and after bowing.

3. Saying *Tawjih* after or before *Takbiratul Ihram.*

4. Folding the hands across the chest while standing.

5. Reciting verses of the Qur'an after the *Al-Fatiha* in the first and second *Raka'a* of *Dhuhr* and *Asr* prayers.

6. Saying supplications within the prayers (*Qunut*).

7. Saying '*Aamin*' after the Imam has recited *Al-Fatiha.*

These variations do not nullify the essence of prayers and its requirements. The important thing is to maintain our daily prayers in order to adhere to Allah's commands and maintain our God-Consciousness. It is sensible to follow the school of law in your community which conforms to the authentic and reliable sources from the Qur'an and the teachings of the Prophet, peace and blessings of Allah be upon him.

لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ
وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَٱلْمَلَٰٓئِكَةِ
وَٱلْكِتَٰبِ وَٱلنَّبِيِّۦنَ وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ ذَوِى ٱلْقُرْبَىٰ
وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينَ وَٱبْنَ ٱلسَّبِيلِ وَٱلسَّآئِلِينَ وَفِى ٱلرِّقَابِ
وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَٱلْمُوفُونَ بِعَهْدِهِمْ إِذَا
عَٰهَدُوا۟ وَٱلصَّٰبِرِينَ فِى ٱلْبَأْسَآءِ وَٱلضَّرَّآءِ وَحِينَ ٱلْبَأْسِ
أُو۟لَٰٓئِكَ ٱلَّذِينَ صَدَقُوا۟ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ

It is not righteousness that you turn your faces towards East or West; but it is righteousness to believe in Allah and the Last Day and the Angels and the Book and the Messengers; to spend of your substance out of love for Him, for your kin, for orphans for the needy, for the wayfarer for those who ask and for the ransom of slaves; to be steadfast in prayer and practice regular charity; to fulfil the contracts which you have made; and to be firm and patient in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth, the Allah-fearing. (Qur'an 2:177)

Chapter 8 - Miscellaneous Issues and Etiquettes

The following are recommended actions, etiquettes and issues pertaining to the performance of *Salaa*.

Readiness for Prayers

Relieve yourself by going to the toilet and attend to all pressing issues before going for *Salaa* so as to be in a stress-free state. This will help you to maintain alertness and concentration in your *Salaa*. One of the key requirements of *Salaa* is humbleness and attentiveness whilst performing the *Salaa*. Allah (swt) says;

قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ۞ ٱلَّذِينَ هُمْ فِى صَلَاتِهِمْ خَٰشِعُونَ ۞

Successful indeed are the believers, who are humble (submissive and attentive) in their prayers. *(Qur'an 23:1-2)*

Dress Code

Allah (saw) has commanded us to dress well when performing our prayers;

يَٰبَنِىٓ ءَادَمَ خُذُوا۟ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ

O children of Adam, take your adornment at every masjid (i.e. every prayer). *(Qur'an 7:31)*

The dress should cover all the private parts (*'Awrah*). For men, although the *'Awrah* is defined as the part of the body from the navel to below the knees, one should dress decently and appropriately, befitting the honour and respect we owe to Allah (swt) in our prayers. For women, the entire body has to be covered appropriately, except the face and the hands. Tight or transparent clothes are also not appropriate for men and women. Furthermore, men are not allowed at all times to wear gold or silk.

Congregational Prayers

For men, the obligatory five daily prayers must be performed in congregation, unless there is a compelling reason which prevents one from doing so, e.g. sickness, extreme weather condition, fear for one's safety, and so on. The Prophet (pbuh) has said; 'Praying in congregation is twenty-seven times more rewarding than praying alone'.[6]

It is not compulsory for women to perform their prayers in congregation.

Optional Prayers [*Sunnah* (singular), *Sunan* (Plural)]

Optional prayers or voluntary prayers are performed over and above the compulsory five daily prayers, in order to gain more rewards and to be closer to Allah. Besides those already mentioned in Chapter 4, section 1, the following are additional types of optional prayers:

- Two *Raka'as* upon entering the mosque. This *Sunnah* is called *Tahiyyatul Masjid* or 'Greetings to the Mosque'.
- Two or four *Raka'as* after sunrise till just before noon when the sun is close to meridian. It is called *Dhuha* prayer.
- Two or four *Raka'as* before *Isha* prayer.
- Two or more *Raka'as* late night prayers (they are called *Qiyamul Layl*).

Optional prayers are performed in a sequence of two *Raka'as*. They can be performed in the mosque, at home or other places. However, the Prophet (pbuh) has recommended that some of our optional prayers be performed in our homes.

[6] This Prophetic saying is recorded by ar-Rabi'i, Bukhari, Ibn Majah and others.

Prayers While Travelling

When you are traveling, you are required to shorten the prayers from four *Raka'as* to two for *Dhuhr, Asr* and *Isha*. The *Fajr* and *Maghrib* prayers remain the same. When you shorten the *Dhuhr, Asr* and *Isha* prayers, you pray only the first two *Raka'as* and then you recite the full *Tahiyat*.

You may also combine (a) the shortened *Dhuh*r and then followed by *Asr* consecutively any time between *Dhuhr* and just before *Maghrib*, and (b) *Maghrib* followed by the shortened *Isha* consecutively any time between *Maghrib* and midnight. When you combine prayers you don't perform the optional prayers (*Sunan*), except the *Witr*.

While travelling, you are not obliged to perform Friday prayer, (i.e. you pray *Dhuhr*).

Prayers of the Sick

The following concessions apply for a sick person, depending upon the condition of the sickness:

1. One can shorten and combine the prayers as one who is travelling.

2. One can do *Tayammum* if unable to use water in ablution.

3. One can pray sitting or lying down, and if unable to bow and prostrate, can do these actions by bowing the head only.

4. If unable to do any of the above, one can pray by the movement of the eyes.

5. If none of the above is possible, one should say five *Takbeers* (*Allahu Akbar*) for each compulsory prayer.

6. If still none of the above is possible, the sick person is no longer obliged to pray, as Allah does not burden us beyond our capabilities.

Missing Salaa

A Muslim must be ever vigilant in keeping the *Salaa. Allah* has warned in the Qur'an those who take their prayers lightly;

فَوَيۡلٌ لِّلۡمُصَلِّينَ ۞ ٱلَّذِينَ هُمۡ عَن صَلَاتِهِمۡ سَاهُونَ

Woe to the worshippers, who are neglectful of their Prayers.
(Qur'an 107:4-5)

However, in the event that one has missed an obligatory prayer due to forgetfulness or sleep, one has to make up for the missed prayer as soon as one remembers or wakes up from sleep.

Forgetting Part of Salaa

If you have forgotten a part of *Salaa* (other than the essential parts that invalidate *Salaa* altogether, mentioned in Chapter 4, item 4 B, a), you must perform two prostrations of forgetfulness (*Sujud as-Sahw*) at the end of prayer after saying *Assalam Alaykum Wa Rahmatu Llah.*



Supplications after Salaa

When you finish your prayers, particularly the five daily obligatory prayers, it is recommended to make supplications (*du'a*) to Allah. Say:

- أَسْتَغْفِرُ اللهَ x 3
- اَللّٰهُمَّ أَنْتَ السَّلاَمُ، وَمِنْكَ السَّلاَمُ، تَبَارَكْتَ يَا ذَا الْجَلاَلِ وَالْإِكْرَامِ
- اَللّٰهُمَّ أَعِنَّا عَلى ذِكرِكَ، وشكرك، وحُسنِ عِبَادَتِك
- اَللّٰهُمَّ إِنَّكَ عَفُو كَرِيمٌ تُحِبُ العَفو فَاعفُ عَنَّا
- اللهُمَ صَلِ وسَلِم وبَارِك عَلى سَيِّدنا مُحَمَّد وَعَلى آلِ سيِّدنا مُحَمَّد كَما صَلَّيتَ وَسَلَّمتَ وبَارَكتَ عَلى سَيِّدنا إبراهيم وَعَلى آلِ سَيِّدنا إبراهيم في العَالمين إنَّكَ حميدٌ مَجيد

- Astaghfiru Llah (x3)
- Allahumma anta Salaam, wa minka Ssalaam, Tabaarakta ya dha ljalali wa l-ikram
- Allahumma ainna ala dhikrika wa alaa shukrika wa alaa husni ibaadatika
- Allahumma innaka affuwun karimun tuhibbul afwa fa afu anna
- Allahumma ssali wassalim wa baarik ala sayyidna Muhammad, wa ala aali sayyidna Muhammad, kama sallayta wa sallamta wa barrakta ala sayyidna Ibrahim, wa ala aali sayyidna Ibrahim, fil aalamina innaka hamidun majeed

- Allah, I seek your forgiveness (x3)
- Allah, You are the Peace and the Source of Peace, Blessed and Glorified is Your Majesty
- Allah, You are Forgiving, Ever-Generous, Loving of Forgiveness, forgive us
- Allah, confer Divine grace, peace and blessings to Muhammad and his family, as You have conferred Divine grace, peace and blessings to Abraham and his family amongst the nations, for You are Worthy of All Praise, the Ever-Glorious

You can continue with any other supplications in Arabic or in your own language. The Qur'an contains many supplications which one can use after the *Salaa* or any other time. The following is one example which is at the end of chapter 2 of the Qur'an.

رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ

Rabbana laa tuakhidhna in nasina au akhta'na, Rabbana wala tahmil alayna isran kama hamaltahu ala lladhina min qablina, Rabbana wala tuhammilna maala taqata lana bih, wa a'fu anna, waghfir lana, warhamna, anta Mawlana fansurna 'ala lqawmil kaafirin

Our Lord! condemn us not if we forget or fall into error; our Lord! Lay not on us a burden like that which you laid on those before us; Our Lord! lay not on us a burden greater than we have strength to bear. Blot out our sins and grant us forgiveness. Have mercy on us. You are our Protector; help us against those who stand against faith."

(Qur'an 2:286)



Chapter 9 - Step-by-Step Guide to Salaa

The following pages demonstrate the various steps involved in the performance of prayer. Each type of prayer comprises a specific number of *Raka'as* as shown in the following table. (Steps 1 to 8 make a *Raka'a*)

Prayer	Raka'as	Steps
Fajr	2	1-16
Dhuhur	4	1-14, 2-16
Asr	4	1-14, 2-16
Maghrib	3	1-14, 8-16
Isha	4	1-14, 2-16
Friday Prayer	2	1-16
Sunnah	2	1-16
Witr	3	1-14, 8-16

The following illustration of prayer assumes that one is praying individually. For the differences when you pray in congregation, see Chapter 5.

Guide to Prayer Steps:

Step 1: There is no *Iqamah* for females in all prayers, or for males when praying in congregation.

Fajr Prayer (2 Raka'as, Steps 1-16)

Step 2: When you are praying individually, you recite a short *Surah* (like *An-Nas* or *Al-Ikhlas* or *Al-Asr*) after reciting *Al-Fatiha*.

Step 8: When you are praying individually, you recite a short *Surah* (like *An-Nas* or *Al-Ikhlas* or *Al-Asr*) after reciting *Al-Fatiha*.

Step 14: Recite *Tahiyat* A and B and proceed to steps 15 and 16.

Dhuhr and Asr Prayers (4 Raka'as each, Steps 1-14, 2-16)

Step 14: Recite *Tahiyat* A and then stand saying '*Allahu Akbar*' and proceed from Step 2 to 16. When you are at Step 14 the second time recite *Tahiyat* A and B and proceed to steps 15 and 16.

Maghrib Prayer (3 Raka'as, Steps 1-14, 8-16)

Step 2: When you are praying individually, you recite a short *Surah* (like *An-Nas* or *Al-Ikhlas* or *Al-Asr*) after reciting *Al-Fatiha*.

Step 8: When you are praying individually, you recite a short *Surah* (like *An-Nas* or *Al-Ikhlas* or *Al-Asr*) after reciting *Al-Fatiha*.

Step 14: Recite *Tahiya*t A and then stand saying '*Allahu Akbar'* and proceed from Step 8 to 16, reciting only *Al-Fatiha* at step 8 this time. When you are at Step 14 the second time recite *Tahiya*t A and B and proceed to steps 15 and 16.

Isha Prayer (4 Raka'as, Steps 1-14, 2-16)

Step 2: When you are praying individually, you recite a short *Surah* (like *An-Nas* or *Al-Ikhlas* or *Al-Asr*) after reciting *Al-Fatiha*.

Step 8: When you are praying individually, you recite a short *Surah* (like *An-Nas* or *Al-Ikhlas* or *Al-Asr*) after reciting *Al-Fatiha*.

Step 14: Recite *Tahiyat* A and then stand saying '*Allahu Akbar*' and proceed from Step 2 to 16. When you are at Step 14 the second time recite *Tahiyat* A and B and proceed to steps 15 and 16.

The Friday prayer and the *Sunnah* prayers are performed in a similar way as *Al-Fajr*. The *Witr* prayer is similar to *Maghrib* prayer except that when you are in step 8 the second time, you recite a short *Surah* after reciting *Al-Fatiha*.

1

Preparation (Isti'daad)

Recite 'Iqamah'
Recite 'Tawjih'
Say: "Allahu Akbar" *(Allah is The Greatest)*
Say: "Audhu Billahi Mina Shaytani Rrajiym" *(I seek refuge in Allah from Satan the outcast)*



2

Standing (Qiyaam)

Recite: سورة الفاتحة
Surah 'Al-Fatiha' *(See next page)*



Upon bowing say:
"Allahu Akbar"

3

Bowing (Rukuu)

Say: "سبحان ربي العظيم" x3
"Subhana Rabbiya l'Adhim" 3 times
(*Glory to God, Most Great*)



Upon standing say:
"Samia llahu liman hamida"

4

Standing (Qiyaam)

Say: "ربنا ولك الحمد"
"Rabbana walaka l'Hamd"
(*Our Lord, be Praised*)



Upon prostrating say:
"Allahu Akbar"

5

1st Prostration (Sujuud)

Say: "سبحان ربي الأعلى" x3
"Subhana Rabbiya l'A'ala" 3 times
(*Glory to God, Most High*)



Upon sitting say:
"Allahu Akbar"

6

Sitting (Juluus)

Stay silent in this position for 3-4 seconds



Upon prostrating say:
"Allahu Akbar"

7

2nd Prostration (Sujuud)

Say: "سبحان ربي الأعلى" x3
"Subhana Rabbiya l'Aala" 3 times
(*Glory to God, Most High*)



Upon standing say:
"Samia llahu liman hamida"

8

Standing (Qiyaam)

Recite: سورة الفاتحة
Surah 'Al-Fatiha' *(See next page)*



Upon prostrating say:
"Allahu Akbar"

9

Bowing (Rukuu)
Say: "سبحان ربي العظيم" x3
"Subhana Rabbiya l'Adhim" 3 times
(*Glory to God, Most Great*)



Upon sitting say:
"Allahu Akbar"

10

Standing (Qiyaam)
Say: "ربنا ولك الحمد"
"Rabbana walaka l'Hamd"
(*Our Lord, be Praised*)



Upon prostrating say:
"Allahu Akbar"

11

1st Prostration (Sujuud)
Say: "سبحان ربي الأعلى" x3
"Subhana Rabbiya l'A'ala" 3 times
(*Glory to God, Most High*)



Upon standing say:
"Samia llahu liman hamida"

12

Sitting (Juluus)
Stay silent in this position for 3-4 seconds



Upon bowing say:
"Allahu Akbar"

13

2nd Prostration (Sujuud)
Say: "سبحان ربي الأعلى" x3
"Subhana Rabbiya l'A'ala" 3 times
(*Glory to God, Most High*)



Upon standing say:
"Samia llahu liman hamida"

14

Sitting (Juluus)
Recite: التحيات
'Tahiyat' (*See next page*)



Upon prostrating say:
"Allahu Akbar"

15

Saluting (Salaam)
Turn your face to the right
Say: السلام عليكم
Assalam Alaykum
(*Peace be upon you*)



Upon sitting say:
"Allahu Akbar"

16

Saluting (Salaam)
Turn your face to the left
Say: ورحمة الله
Wa Rahmatu Llah
(*along with Allah's mercy*)



Upon prostrating say:
"Allahu Akbar"

IQAMAH

اللهُ أكبرُ (٤ مرات)
أَشْهَدُ أَنَّ لا إله إلا الله (مرتين)
أَشْهَدُ أَنَّ مُحَمّداً رَسولُ الله (مرتين)
حيَّ عَلى الصّلاة (مرتين)
حيَّ عَلى الفَلاح (مرتين)
قدِ قامتِ الصّلاة (مرتين)
اللهُ أكبرُ اللهُ أكبر ، لا إله إلا الله

Allahu Akbar, Allahu Akbar (2x)
Ash'hadu an laa illaha illa Llah (2x)
Ash'hadu anna Muhammadan rasulu Llah (2x)
Hayya alas Salaa (2x)
Hayya alal Falah (2x)
Qad Qaamati Salaa (2x)
Allahu Akbar, Allahu Akbar
Laa illaha illa Llah.

Allah is the Greatest. (Four times)
I bear witness that there is no deity worthy of worship except Allah. (Two times)
I bear witness that Muhammad is the messenger of Allah. (Two times)
Come to prayer. (Two times)
Come to salvation. (Two times)
Prayer has commenced. (Two times)
Allah is the Greatest. (Two times)
There is no deity worthy of worship except Allah.

TAWJIH (ORIENTATION)

سُبحَانَكَ اللَّهُمَ وبِحمدِك ، تَبارَكَ اسمُكَ ، وتَعالى جَدُّك ، وَلا إلَهَ غيرُك ، إنِّي وجَّهتُ وجهي ، لِلّذي فَطَرَ السَّماواتِ والأرض ، حَنيفاً ومَا أنا مِن المُشْرِكين

Subhanaka Llahumma wa bihamdika , Tabaaraka ismuka, Wa taala jadduka , Wala illaha ghayruka , Inni wajjahtu wajhiya Lilladhiy fatara ssamaawati wal'ardha hanifan wa ma'ana mina l'mushrikin

Glory and praise be to you Allah. Blessed is your name. Supreme is your Majesty. There is no god worthy of worship except You. I turn my face to Him who originated the Heavens and the Earth, shunning all false creeds and professing the true religion, and I am absolutely not among the polytheists.There is no deity worthy of worship except Allah.

TAHIYAT A (SALUTATION)

التَّحِيَّاتُ المُبارَكاتُ للهِ والصَّلَواتُ الطَّيِّبات ، السَّلامُ عَليكَ أيُّها النَّبي وَرَحمَةُ اللهِ وبَرَكاتُه ، السَّلامُ عَلينا وَعَلى عِبَادِ اللهِ الصَّالِحين ، أشهَدُ أنَ لا إلهَ إلّا اللهُ وَأشهَدُ أنَ مُحَمَّداً عبدُهُ وَرَسولُه

Attahiyaatu lmubarakaatu wa ssalawaatu wa ttayyibaatu, Assalamu alayka ayyuha nnabiyyu wa rahmatu llahi wa barakatuh , Assalamu alayna wa alaa ibadi llahi ssaalihin , Ash'hadu an la illaha illa Llah wa ash'hadu anna Muhammadan abduhu wa rasuluh.

All blessed salutations, prayers and good deeds are due to Allah. Peace be upon you, O Prophet. Peace be upon us and upon the virtuous servants of Allah. I bear witness that there is no deity worthy of worship except Allah, and I bear witness that Muhammad is His servant and messenger.There is no deity worthy of worship except Allah.

TAHIYAT B

اللَّهُمَّ صَلِّ عَلى مُحَمّد وَعلى آلِ مُحَمّد ، كَما صَلَّيتَ عَلى إبراهيمَ وَعَلى آلِ إبراهيم ، وَبارِك عَلى مُحَمّد وعَلى آلِ مُحَمّد ، كَما بارَكتَ عَلى إبراهيمَ وعَلى آلِ إبراهيمَ في العَالَمينَ إنَّكَ حميدٌ مَجيد . رَبَّنَآ ءَاتِنَا فِي ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْأَخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ.

Allahumma ssalli ala Muhammad wa alaa aali Muhammad kama salayta ala Ibrahim wa alaa aali Ibrahim wa barik alaa Muhammad wa alaa aali Muhammad kama barakta alaa Ibrahim wa alaa aali Ibrahim fil alamina innaka hamidunmajiid. Rabana aatina fiddunya hasanatan, wa filaakhirati hasanatan, wa qina adhaba nnaar

O Allah! Grant Your grace to Muhammad and the family of Muhammad as You granted Your grace to Abraham and the family of Abraham. And grant Your blessing to Muhammad and the family of Muhammad as You granted Your blessing to Abraham and the family of Abraham among the nations, You are the Praiseworthy, The Glorious. Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire.

SURAH AL-FATIHA

بِسْمِ اللَّـهِ الرَّحْمَـٰنِ الرَّحِيمِ

الْحَمْدُ لِلَّـهِ رَبِّ الْعَالَمِينَ ۞ الرَّحْمَـٰنِ الرَّحِيمِ ۞ مَالِكِ يَوْمِ الدِّينِ ۞ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۞ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۞ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Bismillahi Rrahmani Rrahim. Alhamdu lillahi Rabbi l'aalamin, Arrahmaani Rrahim , Maaliki yaumidiin , Iyaaka na 'abudu wa iyaka nastaiin , Ihdina ssiratal mustaqiim , Ssiraata ladhina an'amta alaihim , Ghayri l'maghdhuubi 'alayhim wala dhaaliin

In the name of Allah, the Beneficent, the Merciful

(1) Praise be to Allah, Lord of the Worlds (2), The Beneficent, the Merciful (3), Owner of the Day of Judgment (4), Thee (alone) we worship; Thee (alone) we ask for help (5). Show us the straight path (6), The path of those whom Thou hast favoured. Not (the path) of those who earn Thine anger nor of those who go astray (7).

SURAH AN-NAS

بِسْمِ اللَّـهِ الرَّحْمَـٰنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۞ مَلِكِ النَّاسِ ۞ إِلَـٰهِ النَّاسِ ۞ مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۞ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۞ مِنَ الْجِنَّةِ وَالنَّاسِ

Bismillahi Rrahmani Rrahim Kul audhu birabbi nnaas , Maliki nnaas , Ilahi nnaas , Minsharri lwaswaasi lkhannaas , Alladhi yuwaswisu fi suduuri nnaas , Mina ljinnati wa nnaas

In the name of Allah, the Beneficent, the Merciful

Say: I seek refuge with the Lord and Cherisher of mankind (1), The King of mankind (2), The God of mankind (3), From the evil of the sneaking whisperer (4), Who whispers in the hearts of mankind (5), Of the jinn and of mankind (6).

SURAH AL-IKHLAS

بِسْمِ اللَّـهِ الرَّحْمَـٰنِ الرَّحِيمِ

قُلْ هُوَ اللَّـهُ أَحَدٌ ۞ اللَّـهُ الصَّمَدُ ۞ لَمْ يَلِدْ وَلَمْ يُولَدْ ۞ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ

Bismillahi Rrahmani Rrahim, Kul huwa Llahu Ahad , Allahu Ssamad , Lam yalid walam yuulad, Walam yakun lahu kufuwan Ahad

In the name of Allah, the Beneficent, the Merciful

Say: He is Allah, The One and Only (1), Allah, the Eternal, Absolute (2), He begets not, Nor is He begotten (3), And there is none Like unto Him (4). .

SURAH AL-ASR

بِسْمِ اللَّـهِ الرَّحْمَـٰنِ الرَّحِيمِ

وَالْعَصْرِ ۞ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ۞ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

Bismillahi Rrahmani Rrahim, Wal 'Asr, Innal Insana lafy khusr, illa ladhina aamanu wa amilus salihaati, watawasaw bil haqqi, watawasaw bis sabr

In the name of Allah, the Beneficent, the Merciful

By (the Token of) time (through the Ages), (1) Verily Man is in loss, (2) Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy. (3)

Chapter 10 - Glossary

Al-Fatiha The first chapter of the Qur'an.

Adhaan The call for prayers.

'Awrah The private parts of the body.

Dhuhr The midday prayer.

Fajr The dawn prayer.

Faridha Obligatory prayer (or any compulsory action in Islam).

Imam The person who is leading the congregational prayer.

Iqamah The call announcing the start of the congregational prayer.

Isha The night prayer.

Ka'abah The cubical building located inside *Masjid Al-Haraam* in Makkah. It is usually draped in black cloth.

Khutbah The sermon delivered by the Imam on Friday, (or any other occasion like in Eid prayer).

Maghrib The evening prayer.

Muadhin The person who is calling for prayers (*Adhaan*)

Najasa Physical impurities such as blood, urine and so on.

Niyyah The intention in the heart and mind of doing an act.

Qiblah The direction of Makkah towards which Muslims face when performing prayers.

Raka'a One cycle of prayer comprising standing and recitation, bowing and two prostrations.

Sunnah Optional prayer (or any optional action in Islam).

Surah Any chapter in the Qur'an.

Tahara The state of ritual cleanliness.

Tarawih Sunnah prayers which are performed after *Isha* prayer during the month of *Ramadhan.*

Tayammum Performing dry Wudhuu using clean earth instead of water.

Witr Sunnah prayer comprising one or three *Raka'as*. It is performed after *Isha* prayer.

Wudhuu Ablution, the cleansing of particular body parts prior to performing any prayer.



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