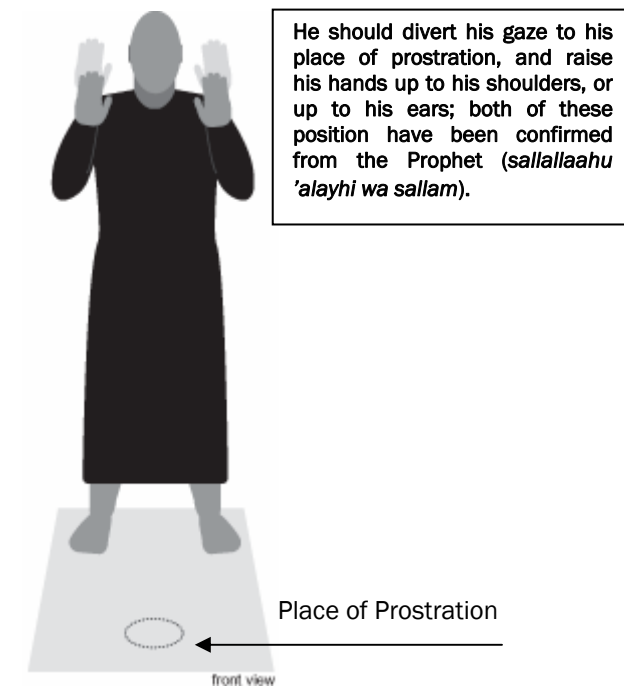


## AS-SALAAH (The Prayer):

[1]: The worshipper should turn his whole body towards the direction of Prayer (*qiblah*) – and it is the Ka’bah – standing wherever he is.<sup>1</sup> He should make an intention in his heart to perform whichever Prayer he wishes, in accordance with its ruling – whether it is obligatory, or supererogatory, and with its time, like *Fajr* (Morning Prayer), or *Dhuhr* (Noon Prayer), or other than these. He should not utter this intention upon his tongue, due to the lack of proof concerning that from the Messenger of Allaah (*sallallaahu ‘alayhi wa sallam*). He should place a *sutrah*<sup>2</sup> in front of him if he is praying alone, or leading others in Prayer, in following the statement of the Messenger of Allaah (*sallallaahu ‘alayhi wa sallam*), “Do not pray, except towards a *sutrah*, and do not let anyone pass in front of you.”<sup>3</sup>

[2]: Then he should exalt Allaah and enter into the Prayer by saying, ‘*Allaahu akbar*’ (Allaah is Greater).



<sup>1</sup> An exception has been made in cases of fear, or severe illness, so it depends upon his capability.

<sup>2</sup> It is a material body (*jism*) that the worshipper places in front of himself upon a distance long enough for a sheep to pass through, from the place of his prostration.

<sup>3</sup> **Jayyid:** Related by Ibn Khuzaymah (1/93/1), al-Albaanee declared it to be *Jayyid* (good) in *Sifatus-Salaatin-Nabee* (p. 82).



as is confirmed by the *hadeeth* of Aboo Daawood, and Ibn Khuzaymah, and Ahmad, with a *Hasan* (acceptable) chain of narrators, and whatever opposes it is not authentic.<sup>4</sup>

[3]: It is upon him to be submissive in his Prayer, and not to raise his gaze to the sky, nor to turn it to the right or the left; due to the prohibition of all of that being confirmed from the Prophet (*sallallaahu ‘alayhi wa sallam*).

[4]: Then he should begin his prayer with a supplication from the supplications that have been confirmed from the Messenger of Allaah (*sallallaahu ‘alayhi wa sallam*), like his statement: ‘*Subhaanaka, Allaahummaa wa bihamdika; wa tabaarak ismuka; wa ta’alaa jadduka; wa laa ilaaha ghayruka*,<sup>5</sup> or other than it.

[5]: Then he should seek refuge in Allaah from *Shaytaan* (Satan) – the rejected – and he must say, ‘*Bismillaahir-Rahmaanir-Raheem*’<sup>6</sup> It is prescribed for him to say this quietly in the Prayers said out loud, due to the narrations that confirm that from the Prophet (*sallallaahu ‘alayhi wa sallam*) and his noble Companions – may Allaah be pleased with all of them.

[6]: Then he must recite Sooratul-Faatihah<sup>7</sup> in its entirety – and he must begin with the Name of Allaah. And it is from

<sup>4</sup> **Hasan:** Related by Aboo Daawood (1/94), see *Irwaa’ul-Ghaleel* (no. 353), and *Sifatus-Salaat* (p. 14-17) of al-Albaanee.

<sup>5</sup> This means, ‘You are Glorified, O Allaah, and Praised; Your Name is Blessed; Your Majesty is Exalted, and none has the right to worshipped but You.’

<sup>6</sup> This means, ‘With the Name of Allaah the Merciful, the Bestower of Mercy.’

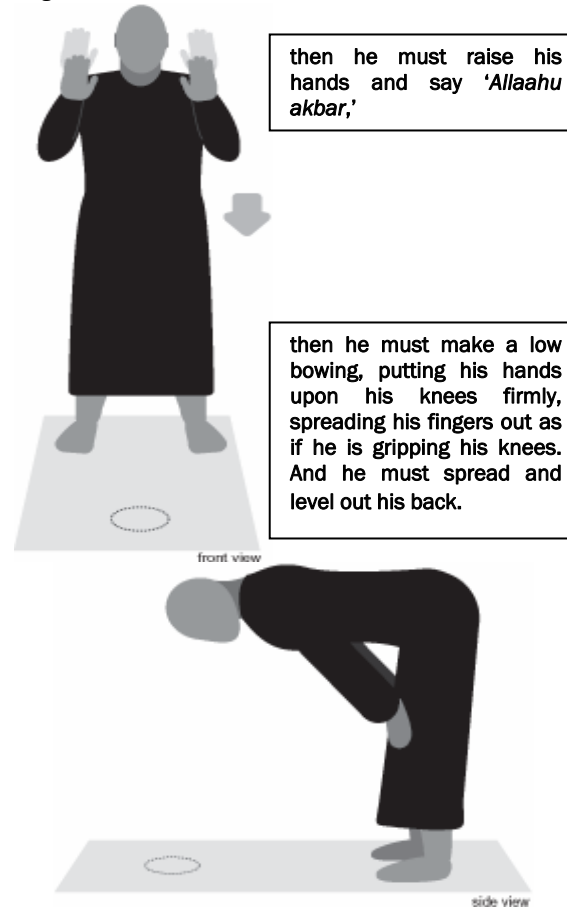
<sup>7</sup> Sooratul-Faatihah is the first *Soorah* of the *Qur’aan*. It is transliterated as follows, ‘*Bismillaahir-Rahmaanir-Raheem, Alhamdulillaahi Rabbil-‘Aalameen, ar-Rahmaanir-Raheem, Maaliki –*

the *Sunnah* that he recites it by separating each *aayah* (verse from the *Qur’aan*), stopping at the beginning of each *aayah*.<sup>8</sup>

[7]: Then he must read after the Faatihah, that which is easy for him from the *Qur’aan*. And it is from the *Sunnah* to make the first unit of Prayer (*rak’ah*) longer than the second.

[8]: And it is legislated that the one following along in the Prayer must correct the *Imaam* (Prayer leader), if he is unsure in his recitation, or if he mixes up the *ayaat* (verses). So indeed this occurred with the Prophet (*sallallaahu ‘alayhi wa sallam*) and his Companions.<sup>9</sup>

[9]: So when he finishes his recitation, he should observe an elegant silence,

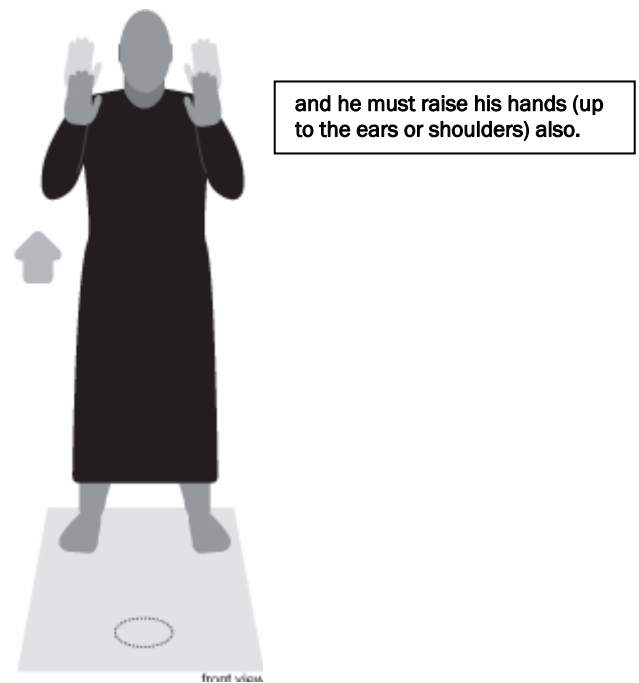


*yawmid-deen, iyyaaka na’budu, wa iyyaaka nasta’een, ihdinas-siraatil-mustaqeem, siraataladheena an’amta ‘alayhim, ghayril maghdoobi ‘alayhim, wa lad-daaleen*’ This means: ‘With the Name of Allaah, the Most Merciful, the Bestower of Mercy, all praise is due to Allaah, Lord of the worlds, the Most Merciful, the Bestower of Mercy, Master of the Day of Judgement, it is only You that we worship, and it is only You in whom we seek help, guide us to the Straight Path, the Path of those whom You have blessed, not those upon whom is Your Anger, nor those who are astray.’

<sup>8</sup> **Saheeh:** Related by Aboo Daawood, authenticated by al-Albaanee in *al-Irwaa’* (no. 343).

[10]: And he must say: ‘*Subhaana rabbiyyil-‘adheem*’ (May my Lord be Glorified, the Magnificent) in is bowing, or other than this from the supplications that have been confirmed from the Messenger of Allaah (*sallallaahu ‘alayhi wa sallam*), three times or more. It is not permissible to recite the *Qur’aan* in the bowing (*rukoo’*), or in the prostration (*sujood*).

[11]: Then he must rise up from bowing, saying: ‘*Sami’allaahu liman hamidahu*’ (Allaah has heard the one who praised Him.);



So once he is standing again, he must say, ‘*Rabbanaa lakal-hamd*’ (Our Lord, for You is the praise.), or other than it from that which has been confirmed from the Messenger of Allaah (*sallallaahu ‘alayhi wa sallam*).<sup>10</sup>

[12]: Then he must say, ‘*Allaahu akbar*’ whilst descending into prostration. He must put his hands down before his knees, due to the statement of the Prophet (*sallallaahu ‘alayhi wa sallam*), “When one of you kneels down, then do not let him kneel down as a camel kneels down, and let him put his hands down before his knees.”<sup>11</sup>

[13]: Then he should prostrate using the palms of his hands as supports, and he should bring his fingers together and have them facing the *Qiblah* (direction of Prayer). And his forearms must not touch the ground, due to the prohibition from that, and his forehead, and his nose, and his knees, and the front of his feet must touch the ground. And he must say in his prostration, ‘*Subhaana rabbiyyil-‘alaa*’ (Glorified be my Lord, the Magnificent), three times or more.

<sup>9</sup> **Saheeh:** Related by Aboo Daawood

<sup>10</sup> And some people add to this, “*ash-shukr*” (the thanks), and there is no basis for it.

<sup>11</sup> **Saheeh:** Related by an-Nisaa’ee in *al-Kubraa* (1/47), and by ‘Abdul-Haqq in *al-Ahkaamul-Kubraa* (1/54), it was authenticated by al-Albaanee in *Saheehul-Jaami’* (no. 609).



[14]: Then he must raise his head whilst saying, ‘*Allaahu akbar*’, and sit relaxed, spreading out his left and sitting upon it along with the front of his right leg. And in this sitting he must say: ‘*Rabb ighfirlee*’ (Lord, forgive me) in repetition.



[15]: Then he must say, ‘*Allaahu akbar*’ and prostrate a second time. And he must do it as he did the first one.

[16]: Then he should sit a light sitting that is called *jilstatul-istiraahah* (the sitting of rest), and he must rise up supported by his knuckles upon the ground like one kneading dough, and whatever opposes that, then it does not have an authentic chain of narrators.

[17]: And he does in the second unit of Prayer what he did in the second one, but he does not recite the opening supplication.

[18]: So when he finishes the second unit of Prayer, he must sit for the *tashahhud* (testimony of faith), *muftarishan*,

and indeed the description of this way of sitting has already preceded in point (no.



He must bring together/clench the fingers of his right hand, and connect his thumb to the middle finger, and he must make a sign with his index finger towards the *Qiblah*.



And he must put his left hand upon his left thigh and knee, and place his right hand upon his right thigh and knee.

He must move it, supplicating with it from the beginning of the *tashahhud*, to the end of it; due to the confirmation of this action from the Prophet (*sallallaahu 'alayhi wa sallam*), as was quoted by Waa'il Ibn Hujr (*radiyallaahu 'anh*) and as was related from him by Aboo Daawood, an-Nisaa'ee, and Ahmad, and it was authenticated

by Ibn Khuzaymah and Ibn Hibbaan, and other than them.<sup>12</sup> And whatever opposes it, then it is *shaadh* (irregular/strange) due to its contradiction of an authentic *hadeeth*, then its contradiction of that which is more authentic than it.

[19]: And he must recite the Prayer of *tashahhud* quietly, and it is as follows: ‘*At-tahiyyaatu-lillaahi wa-salawaatu wa tayyibaatu. As-salaamu 'alan-nabee wa rahmatullaahi wa barakaatuhu. As-salaamu 'alaynaa wa 'alaa 'ibaadis-saaliheen. Ash-hadu allaa ilaaha illallaah, wa ash-hadu anna Muhammadan 'abduhu wa rasooluhu.*’<sup>13</sup>

[20]: Then he must send Prayers upon the Prophet (*sallallaahu 'alayhi wa sallam*) with one of the versions of this Prayer that have been mentioned from him, ‘*Allaahumma salli 'alaa Muhammad, wa 'alaa aali-Muhammad. Wa baarik 'alaa Muhammad wa 'alaa aali-Muhammad, kamaa sallayta wa baarakta 'alaa Ibraaheem wa 'alaa aali-Ibraaheem. Innaka hameedum-majeed.*’<sup>14</sup>

[21]: And the *hadeeth* that mentions the word ‘*sayyid*’ (leader), and attributes it to the greatest Prophet, Muhammad Ibn 'Abdullaah, the leader of the children of Adam – may the most excellent prayers and the most complete peace – is not authentic.

[22]: So since the Prayer has two salutations at the end – as will follow – except if he is late and misses the Prayer up to the raising of the hands in the third unit (*rak'ah*) of Prayer. So in this *rak'ah*, as well as the fourth, he must do what he does in the second *rak'ah*, that is to recite the *Faatihah* in every unit of Prayer.

[23]: Then he sits for the last *tashahhud*, and he does what he did in the first *tashahhud*, but he sits in it *mutawarrik*: putting his left foot under his right shin, which should be erect. Then he must recite the *tashahhud* and send prayers upon the Messenger (*sallallaahu 'alayhi wa sallam*), as has preceded in points (no. 18-20). And in the end of it, he must seek refuge from four things, so he says, ‘*Allaahumma innee a'oodhubika min 'adhaabi jahannam, wa min 'adhaabil-qabr, wa min fitnatil-mahyaa wal-mamaat, wa min sharri fitnatil-maseehid-dajjal.*’<sup>15</sup> Then he may choose whatever supplication he wishes.

<sup>12</sup> **Saheeh:** Related by Aboo Daawood (no. 713), Ahmad (4/318), and an-Nisaa'ee (2/126-127); it was authenticated by Ibn Khuzaymah (no. 480), and Ibn Hibbaan (no. 1851).

<sup>13</sup> This means, ‘All compliments, prayers, and pure words are for Allaah. Peace be upon you, O Prophet, and also the mercy of Allaah and His blessings. Peace be upon us, and upon the righteous servants of Allaah. I bear witness that there is no deity worthy of worship besides Allaah, and I bear witness that Muhammad is His servant and messenger.’

<sup>14</sup> This means, ‘O Allaah, send prayers upon Muhammad, and upon the family of Muhammad, and send blessings upon Muhammad, and upon the family of Muhammad, as you sent prayers and sent blessings upon Ibraaheem and the family of Ibraaheem. Verily You are Worthy of Praise, Full of Glory.’

<sup>15</sup> This means, ‘O Allaah, verily I seek refuge in You from the torment of Hell, and from the torment of the grave, and from the trials/tribulations of the living and the dead, and from the evil trials/tribulations of the Anti-Christ.’



[24]: Then he must recite the salutations at the end of the Prayer, in one of two ways: [i] ‘*as-salaamu 'alaykum wa rahmatullaahi wa barakaatuhu*’<sup>16</sup> – whilst turning his head to the right. Then saying, ‘*as-salaamu 'alaykum wa rahmatullaah*’ – whilst turning his head to the left. [ii] The second way is done in the same manner, but with out ‘*wa barakaatuhu*’ in the first salutation. And other than these two ways have been confirmed also.

**AN IMPORTANT POINT:**

Know that the Prayer of the woman is exactly like the Prayer of the man, due to the general wording concerning that,<sup>17</sup> and due to his (*sallallaahu 'alayhi wa sallam*) statement: “Women are only the twins of men.”<sup>18</sup> Exceptions are made whenever differences between the two are mentioned along with authentic proof.<sup>19</sup>

**AND IN CONCLUSION, O MUSLIM BROTHER:**

This is what was easy for me to present from the *Sunnah* of the Prophet (*sallallaahu 'alayhi wa sallam*) in regards to his ablution and Prayer, so that it may become clear to you, as if you are seeing it with your eyes – if Allaah wills. So if you follow closely from what was mentioned to you from his (*sallallaahu 'alayhi wa sallam*) action, then I hope that Allaah the Exalted will accept your Prayer, and all of your righteous deeds, because due to that, you will have brought to reality the statement of the Prophet (*sallallaahu 'alayhi wa sallam*), “Pray just as you have seen me praying.” And our final call is that all praise is due to Allaah, Lord of the Worlds.

<sup>16</sup> This means, ‘May the peace be upon you, and the mercy of Allaah, and His blessings.’

<sup>17</sup> This statement of the author refers to the *hadeeth* related by Imaam al-Bukhaaree (1/345), from Maalik Ibnul-Huwayrith (*radiyallaahu 'anh*) who said that the Prophet (*sallallaahu 'alayhi wa sallam*) said, “Pray just as you have seen me praying.”

<sup>18</sup> **Saheeh:** Related by Aboo Daawood (no. 234), authenticated by al-Albaanee in *Saheehul-Jaami*’ (no. 2329).

<sup>19</sup> In all that we have mentioned here concerning the *wudoo*’ (ablution) and *salaat* (Prayer) of the Prophet (*sallallaahu 'alayhi wa sallam*), there is no authentic proof showing a difference between men and women. A difference in the prayer of men and women has only been mentioned in some *ahaadeeth* that are weak, as the researching scholars from the people of *Hadeeth* have explained.



# A Simple Prayer Guide for New Muslims

-With Illustrations-

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