This book describes precisely the Prophet's Prayer *(Salāh)*, may the peace and blessings of Allāh be upon him, with additional chapters that explain the conditions of the Prayer, its precise times, how to perform the ablution *(wudū)*, the virtues of the Prayer and the dangers of abandoning it.

A SIMPLE GUIDE TO THE

PROPHET'S PRAYER

STEP-BY-STEP AND ILLUSTRATED صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ

By Abu Khadeejah Abdul-Wāhid Alam
Based on the works of the great scholar of *Hadīth*, Shaikh Al-Albānī رَحِمَهُ ٱللَّهُ

Third edition, 2021, revised and improved.

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ISBN: 9781902727585

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Third Edition: November 2021CE, Rabī' Al-Awwal 1443AH

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The Prayer in Islām

All praise is due to Allāh, Lord of all creation. May Allāh extol the Prophet in the highest company of Angels, may the peace and blessings of Allāh be upon him, his family, his Companions, and all those who truly follow him, until the Day of Judgement.

The Prayer is an act of submission and obedience before Allāh. Muslims are expected to pray just as the Prophet ﷺ prayed, and in doing so they follow his example. Muslims are obligated to pray to Allāh five set times each day. This Prayer is called the *Salāh* in Arabic. It is the second pillar of Islām. Muslims dedicate a portion of their time throughout the day to focus upon this special act by supplicating and reciting to Allāh. The term *ṣalāh* in the Arabic language means supplication *(du'ā)* and in religious terms it refers to the five daily Prayers that are obligated upon every adult and sane Muslim male and female.

Each of the five Prayers comprises a fixed number of *rak'ahs* (or units) that consist of a sequence of movements and sayings. So, the dawn Prayer (*Fajr*) is two *rak'ahs*, the early afternoon Prayer (*Dhuhr*) is four *rak'ahs*, the mid-afternoon Prayer (*'Asr*) is four *rak'ahs*, the sunset Prayer (*Maghrib*) is three *rak'ahs* and the late evening Prayer (*'Ishā*) is four *rak'ahs*. Every Muslim is obligated to know when to pray and

how to perform the Prayer.

This book aims to explain in simple terms how the Prophet ﷺ prayed, step-by-step as well as some details regarding the times of Prayer, conditions of the Prayer, and how to perform ablution (and purification with soil when water is not available). At the end of the book I have mentioned some virtues of the Prayer and the danger of abandoning it.

The Prayer Times

The Prayer times are worked out from the authentic narrations of the Prophet Muḥammad ﷺ. The Angel Jibrīl visited the Prophet Muḥammad ﷺ over two days. On the first day he led the Prophet at the earliest times of the Prayers. On the second day, he led him at the end times of each of the Prayers. The five Prayer times are based around three daily events: sunrise, midday, and sunset. These times alter between the seasons of summer and winter—and even by country. In Britain, winter Prayer times are very different to summer Prayer times. Each Prayer is announced by the *adhān* (the call to Prayer), which is traditionally called by a *mu'adh-dhin* who stands just outside the Mosque and calls Muslims to perform the Prayer. Nowadays people have the *adhān* recorded into their phones or clocks to remind them of the Prayer times.

The Prophet ﷺ said: "Jibrīl led me in Prayer twice at the Ka'bah in Makkah.

1. So, he prayed *Dhuhr* the first day when the shadow was similar to the length of the strap of a sandal (i.e., just after midday).
2. He then prayed *'Asr* when an object was similar to the length of its shadow.
3. Then he prayed *Maghrib* after the sun had set and the fasting person breaks the fast.
4. Then he prayed *'Ishā* when the twilight had vanished.
5. Then he prayed *Fajr* when the true dawn began (before sunrise), and when eating is prohibited for the fasting person.

On the second occasion he came:

1. He prayed *Dhuhr* when the shadow of an object was similar to the length of it, which was the time of the start of *'Asr* the day before.
2. He then prayed *'Asr* when the shadow of an object was about twice its height.
3. He then prayed *Maghrib* at the same time as he did the first time.

4. He then prayed *'Ishā* when a third of the night had passed (i.e., just before midnight).
5. He then prayed *Fajr* when the land glowed (before sunrise).

Jibrīl then turned to me and said, **'O Muhammad, these are the times of the Prophets before you, and the Prayer time is what is between these two times.'"**[1]

So, in summary, the Prayer times are as follows:

Fajr: After the true dawn but before sunrise.

Dhuhr: Just after midday until the shadow of an object is the same as its length.

'Asr: When the shadow of an object is the same as its length until it is twice its length.

Maghrib: Just after the sunset until *'Ishā* begins.

'Ishā: When the twilight vanishes until half the night has passed. Twilight is the light (or glow) that remains in the western horizon after the sun goes down.

Conditions of the Prayer

The Prayer also has conditions—and without them, the Prayer is not valid and they are as follows:

---

[1] At-Tirmidhī, no. 149, declared authentic by Al-Albānī.

1. **Islam.** A person must be a Muslim.[1]

2. **Sanity.** The insane person is not obligated to pray.

3. **Adulthood.** The beginning of adulthood is known by coarse hair in the private areas, discharge of sexual fluid, reaching the age of fifteen and the onset of menstrual bleeding (in females). Whichever of these occurs first, adulthood is reached.

4. **Purification.** Ablution with water (*wuḍū*) and if there is no water, then purification is performed with the soil of the earth (*tayammum*).

5. **Covering the important parts of the body** (*'awrah*) with loose-fitting, non-transparent garments. The woman covers everything except her face and hands. The man must cover himself from the navel to the knees, and his shoulders.

6. **One's body, garments and place of Prayer must be clean of impurities** such as urine and excrement. Soil, mud, food stains, oil, paint, etc. are not impure.

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[1] A person can easily become a Muslim by testifying, "I bear witness that none has the right to be worshipped except Allāh, and I bear witness that Muhammad is His servant and Messenger." In Arabic, he should recite: **Ash hadu an lā ilāha illallāh, wa ash hadu anna Muhammadan 'abduhu wa rasooluhu.** A person can make this testimony in front of others or even alone.

7. **Facing the direction of the Qiblah (Makkah)** during the Prayer.

8. **A sincere intention of the heart**—and the intention is not made by utterance with the tongue. The intention is to be aware which Prayer one is about to perform, and to make it sincerely for Allāh.

9. **Time:** Making sure that each Prayer is prayed within the correct times—not before the entry time and not to delay it beyond its expiry time.

Wuḍū (Ablution) for the Prayer

The method of ablution is explained in the Qurān:

إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ وَٱمْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ

“When you stand for Prayer, wash your faces and your hands up to the elbows. Then wipe your heads and wash your feet up to your ankles.”[1]

In the authentic narrations, the Companions explained the *wudū* of the Prophet ﷺ as follows:

1. He washed his hands three times.

[1] The Qurān, *Sūrah Al-Mā’idah*: 6.

2. He took water into the palm of his hand, rinsed his mouth and sniffed water into his nose—then spat out the water and blew the water out of his nose with his fingers.

3. He then washed his face three times.

4. Then he washed his right hand up to and including his elbow three times. Then the left one likewise.

5. Then he wiped his head with his wet hands, from his forehead up to (and not including) the nape of his neck and then he brought his hands back to his forehead.

6. Then he put his wet index fingers into his ears and the thumb behind the ear lobes wiping the back of them with his thumbs, so he wiped on the inside and the outside.

7. Then he washed his right foot up to the ankle three times, then the left one likewise.

The proof for this is in the narration of Abdullāh ibn Zayd ibn ‘Āsim Al-Ansārī رَضِيَ اللَّهُ عَنْهُ, who was a Companion of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Some people asked him, **“Perform for us the ablution as it was performed by the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.”**

So, he called for a pot of water, and poured from it onto his hands and washed them three times.

1. Then he inserted his hand into the pot and brought out some water—he rinsed his mouth and sniffed up water [into his nose] from the palm of one hand—he did that three times.
2. He inserted his hand again into the pot and brought out more water and washed his face three times.
3. Then he inserted his hand into the pot and brought out water and washed each arm up to the elbow twice.
4. Then he wiped his head with both hands, wiping the front and back of the head, beginning from his forehead, and moving them to the nape, then he brought them back to the place from where he had started wiping.
5. He then washed his feet up to the ankles

Then said: **'This is how Allāh's Messenger ﷺ performed ablution.'"**[1]

And Ibn 'Abbās رضي الله عنهما said: "The Messenger of Allāh wiped his ears, putting his forefingers in his ears and wiping the back of them with his thumbs, so he wiped on the inside and the outside."[2]

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[1] Muslim, no. 235.

[2] Ibn Mājah, no. 439, Abu Dāwūd, no. 131. Graded *hasan-sahīh* by Al-Albānī.

There are also narrations that show that each limb can be washed once, twice or three times.[1] To exceed upon three is not from the Sunnah and is to be avoided. The illustration below outlines the order in which the limbs are washed.

Wiping Over Socks, Sandals and Shoes

Once the feet have been washed, and socks or other footwear worn, a person can wipe wet hands over the footwear for a whole day during subsequent

[1] Al-Bukhārī no. 191.

ablutions—and a traveller can do that for up to three days so long as the footwear is not removed.

Allāh's Messenger ﷺ said,

الْمَسْحُ عَلَى الْخُفَّيْنِ لِلْمُسَافِرِ ثَلاَثَةُ أَيَّامٍ وَلِلْمُقِيمِ يَوْمٌ وَلَيْلَةٌ

"Wiping over the socks for the traveller is three days and for the resident, it is one day and one night."[1]

Abu Hurayrah رضي الله عنه narrated that Allāh's Messenger ﷺ said,

إذا أدخل أحدكم رجليه فى خفيه وهما طاهرتان فليمسح عليهما ثلاثا للمسافر ويوما للمقيم

"When one of you puts his feet into his socks whilst they are pure, then you should wipe over them: three days for the traveller and one day for the resident."[2]

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[1] Abu Dāwūd no. 157. Declared *sahīh* by Al-Albānī.

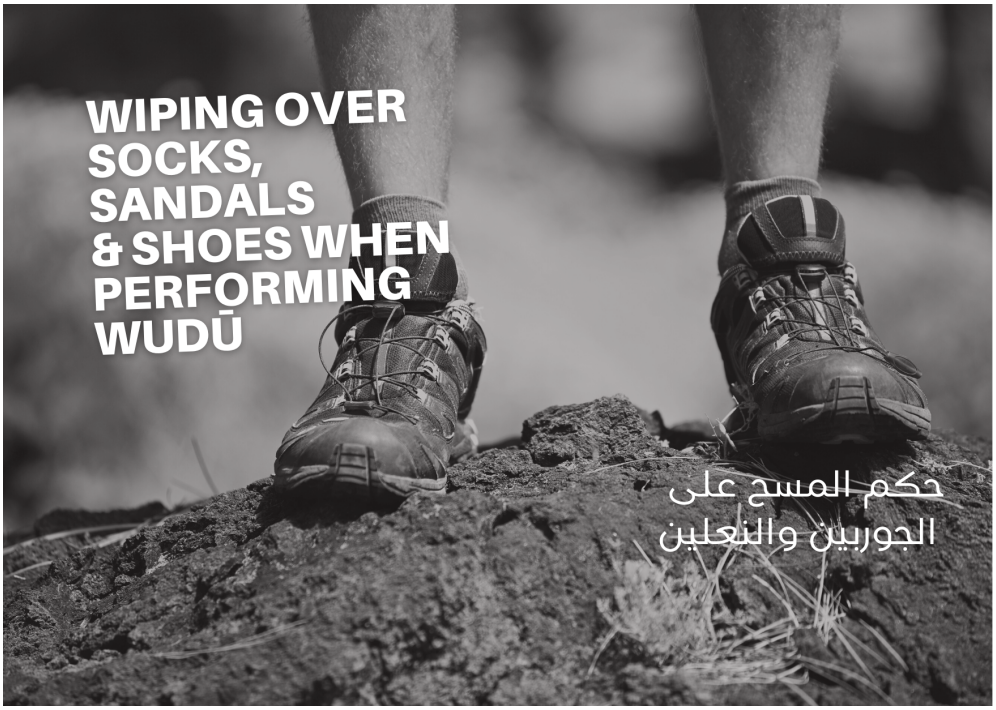
[2] Ibn Abī Shaybah in *Al-Musannaf*, 1/123. Graded *sahīh* by Shaikh Al-Albānī in *As-Sahīhah*, no. 1201.

‘Alī Ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ said, “The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told us to wipe over the socks—a day and a night for the resident, and three days for the traveller.”[1]

Mughīrah Ibn Shu’bah رَضِيَ اللَّهُ عَنْهُ said,

أَنَّ رَسُولَ اللَّهِ ـ صلى الله عليه وسلم ـ تَوَضَّأَ وَمَسَحَ عَلَى الْجَوْرَبَيْنِ وَالنَّعْلَيْنِ

“The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made *wuḍū* and he wiped over his socks and sandals.”[2]



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[1] Muslim no. 276 and An-Nasā’ī no. 129. Graded *sahīh* by Shaikh Al-Albānī رَحِمَهُ اللَّهُ.

[2] Ibn Mājah no. 559. Graded *sahīh* by Al-Albānī.

Imām Mālik ibn Anas رَحِمَهُ ٱللَّهُ was asked whether a man who performed ablution for Prayer, put on his socks and then went to urinate—after that he removed his socks, and then put them back on, should he perform a fresh ablution. He answered, "Yes, he should take off his socks and wash his feet. Only someone who puts on his socks after his feet were purified with washing during *wudū* can wipe over them. Someone who puts on his socks while his feet were not purified with washing during *wudū* cannot wipe over them."[1]

When Water is not Available, use the Soil of the Earth

When water is not available, then a dry purification (*tayammum*) is performed, which proves the obligation of purification before Prayer. It is reported that **"the Prophet struck the soil of the earth with the palms of his hands, then blew off the dust, and wiped his face and rubbed his hands together."**[2] The earth and its soil are physical and spiritual purifiers.

The same purification with the soil of the earth is performed from sexual impurity if water is not available.

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[1] See *Al-Muwatta*, Book of Purification, no. 45.

[2] Al-Bukhārī, no. 343.

Introduction to the Prayer Guide

Before you is the description of the Prophet's Prayer—an illustrated, abridged and edited translation of the book *Talkhīs Ṣifat As-Ṣalāh An-Nabī* ﷺ authored by the great scholar, Shaikh Muḥammad Nāṣir Ad-Dīn Al-Albānī رحمه الله. I have referenced each point to his larger work, *Ṣifat As-Ṣalātin-Nabī* ﷺ *min At-Takbīr ilat-Taslīm ka annaka Tarāhā*,[1] where he provided detailed narrations for each action of the Prayer and referenced them to the original Hadīth compilations—and this work of the Shaikh has its origins in his three volume, *Al-Asl*,[2] where he examined each chain of narration and proved its authenticity back to Allāh's Messenger ﷺ and his Companions رضي الله عنهم. I have added additional points for clarity and left out others to keep the description as simple as possible for anyone who is learning to pray. Occasionally, I found myself searching for a more appropriate word for translation, so I referred to an earlier translation of *Talkhīs Ṣifat As-*

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[1] Translated as, "The Description of the Prophet's Prayer from the Opening Takbīr Until the Final Taslīm as if you were Watching it." Printed in Arabic and published in one volume by Ma'ārif Publications, Riyadh, 2004 (1424 AH).

[2] *Aslu Ṣifatis-Ṣalātin-Nabī* ﷺ *minat-Takbīr ilat-Taslīm ka annaka Tarāhā,* Ma'ārif Publications, Riyadh, 2006 (1427 AH).

Ṣalāh An-Nabiyy صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ by our noble brother and friend, Shaikh Abū Ṭalḥah Dāwūd Burbank رَحِمَهُ ٱللَّهُ.

Abu Khadeejah Abdul-Wāhid Alam.
Birmingham, UK, October 2021, *Rabī' al-Awwal* 1443 AH.

A Simple Guide to the Prophet's Prayer ﷺ Step-by-Step and Illustrated

Facing the Qiblah (Makkah)

1. The praying person must face the Qiblah which is the direction of the Ka'bah in Makkah.[1] As for the one who is unable to face the Qiblah due to extreme fear, illness, or one who is on a ship, in a car, or on an airplane and he fears that the time for Prayer will expire—then he prays as he is, in any direction.[2]

2. If a person is praying the optional Prayer (a *nafal*), and he is seated on a means of transport, it is recommended for him, if able, to direct the means of transport towards the Qiblah for the opening *takbir*,

اللَّهُ أَكْبَر

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[1] Al-Bukhārī, Muslim. See *Ṣifatus-Ṣalātin-Nabī* ﷺ of Imām Al-Albānī p. 66.

[2] Al-Bukhārī and Muslim. See *Ṣifatus-Ṣalāh* p. 66.

Allāhu akbar, and then proceed on his transport as he was.[1]

3. If a person prayed towards other than the Qiblah mistakenly after striving to determine its direction, his Prayer is correct, and he should not repeat it.[2]

4. Standing for the Prayer is a pillar and leaving it invalidates the Prayer except for the one who is sick and unable to stand.[3] Such a person prays seated, and if that is not possible, then he prays lying on his side.[4]

5. It is permitted for the one praying the optional (*nafal*) Prayers to do so while seated or standing as he wishes.[5]

6. For the one who cannot prostrate to the ground (*sajdah*) due to inability or sickness, then he bows (*rukūʾ*) and prostrates with motions of the head, making the motion of the head in s*ajdah* lower than the *rukūʾ*.[6]

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[1] Abu Dāwūd, Ibn Hibbān and others. *Ṣifatus-Ṣalāh* p.66.
[2] Ad-Dāruqutnī, Al-Hākim, Al-Bayhaqī. *Ṣifatus-Ṣalāh* p.67.
[3] Al-Bukhārī, Muslim, At-Tirmidhī. *Ṣifatus-Ṣalāh* p. 68.
[4] Al-Bukhārī, Abu Dāwūd, Ahmad. *Ṣifatus-Ṣalāh* p. 68.
[5] Al-Bukhārī, Muslim, Abu Dāwūd. *Ṣifatus-Ṣalāh* p. 70.
[6] At-Tabarānī, Al-Bazzār, Ibn Sammāk and Al-Bayhaqī. *Ṣifatus-Ṣalāh* p. 69.

7. It is allowed to pray the obligatory Prayers on an airplane or ship—and he must pray if he fears the time of Prayer will expire. If he is likely to fall over or is prevented from standing, it is allowed for him to pray seated.[1]

When Allāh's Messenger ﷺ grew old, he took a staff or something similar as a prop to lean on during the Prayer.[2]

8. It is permitted for a Muslim to pray barefoot just as it is allowed for him to pray in shoes or sandals. Both are from the Sunnah, and it is not correct to forbid a Muslim from praying in his shoes or sandals, so long as there is no impure substance on them. The soil of the earth is not

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[1] Al-Bazzār, Ad-Dāruqutnī. *Ṣifatus-Ṣalāh* p. 69.

[2] Abu Dāwūd, Al-Hākim who graded it authentic, as did Adh-Dhahabī. See *As-Sahīhah* of Al-Albānī, no. 319.

impure—rather it is pure and a purifier.[1]

Praying with a Sutrah (a Raised Object) in Front of You and Praying Close to it

9. It is obligatory that one prays towards a raised object (*sutrah*). Its height should be approximately two handspans or taller, such as a saddle, or a wall, a chair, a staff, or a stick embedded in the soil or a pillar in a mosque. The *sutrah* is always kept slightly beyond the place of prostration of the head.[2]

It is Prohibited to Pray Towards a Grave

10. It is not allowed to pray towards graves in any situation, whether it be the graves of Prophets or other

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[1] Abu Dāwūd, Ibn Mājah and others. *Ṣifatus-Ṣalāh* p. 80.
[2] Al-Bukhārī, Ahmad and Ibn Khuzaymah in his *As-Sahīh*. *Ṣifatus-Ṣalāh* p. 72.

than them, nor is it allowed to sit on them.[1]

It is not Allowed to Pass Between a Praying-Person and his Place of Sutrah

11. It is not allowed to pass between a praying-person and his place of *sutrah* (which is normally placed slightly beyond his place of prostration).[2] However, one may pass beyond the place of the praying-person's *sutrah*.

12. It is allowed for a praying-person to take a step or two forwards to prevent a child or an animal (who have no concept of the rules of *sutrah*) passing in front of him so that he allows them to pass behind him.[3]

The Prayer is Invalidated if any of the Following Three Pass Between a Praying Person and his Sutrah

13. The Prayer of a person is not invalidated if someone passes between them and their *sutrah* except if it is an adult woman, or a donkey, or a black dog. In that case, the Prayer is invalidated and must be

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[1] Muslim, Abu Dāwūd and others. *Ṣifatus-Ṣalāh* p. 74.
[2] Al-Bukhārī and Muslim. *Ṣifatus-Ṣalāh* p. 74.
[3] Ibn Khuzaymah, At-Tabarānī and Al-Hākim. *Ṣifatus-Ṣalāh* p. 73.

repeated.[1]

It is permitted to pray with one's wife, daughter or another person sitting on the floor or lying on a bed in front of you and taking them as a *sutrah*.[2]

The Intention (Niyyah)

14. It is necessary that one has an intention (*niyyah*) in his heart before he begins the Prayer, so that he is aware of the Prayer he is about to perform. He must know whether he is praying *Dhuhr*, *'Asr* or *Maghrib*, etc.[3] And, he must intend the Prayer sincerely for Allāh, and not to show-off in front of those watching him.[4] This intent must remain with him throughout Prayer.

15. The intention for Prayer is not to be uttered on the tongue because the Prophet ﷺ and his Companions never did that. Expressing the intention by speech is an innovation (*bid'ah)* and therefore

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[1] Muslim, Abu Dāwūd and Ibn Khuzaymah in his *As-Sahīh*. *Ṣifatus-Ṣalāh* p. 74.

[2] Al-Bukhārī and Muslim. *Ṣifatus-Ṣalāh* p. 73.

[3] See *Rawdah At-Tālibīn* of An-Nawawī, 1/224.

[4] Al-Bukhārī and Muslim. *Ṣifatus-Ṣalāh* p. 75.

impermissible.[1]

The Takbīr (Allāhu-Akbar) Signifies the Beginning of the Prayer

16. He begins the Prayer by saying the *takbīr*:

اللَّهُ أَكْبَر

Allāhu akbar. "*Allāh is the greatest*"—in a whisper and not loud, unless he is the *imām* who leads others in Prayer.[2]

17. The person who is following the *imām* in Prayer should say the *takbīr* quietly straight after the *imām* finishes saying it.[3]

---

[1] Many people utter words of intention on their tongues before beginning the Prayer such as, "I make intention for this Prayer sincerely for Allāh, the Prayer of *Dhuhr*…" This type of utterance is an innovation, forbidden and a sin because it opposes the guidance of the Prophet ﷺ who prohibited all innovations in worship.

[2] Muslim, Ibn Mājah, Ahmad. *Ṣifatus-Ṣalāh* p. 75.

[3] Ahmad and Bayhaqi. *Ṣifatus-Ṣalāh* p. 76.

Raising the Hands

18. He should raise his hands whilst saying the opening *takbīr*, or just before it or just after it.[1]

19. He should spread out his fingers slightly[2] and raise his palms to the level of his shoulders or to the level of his earlobes[3] but without touching the ears as there is no proof for that.

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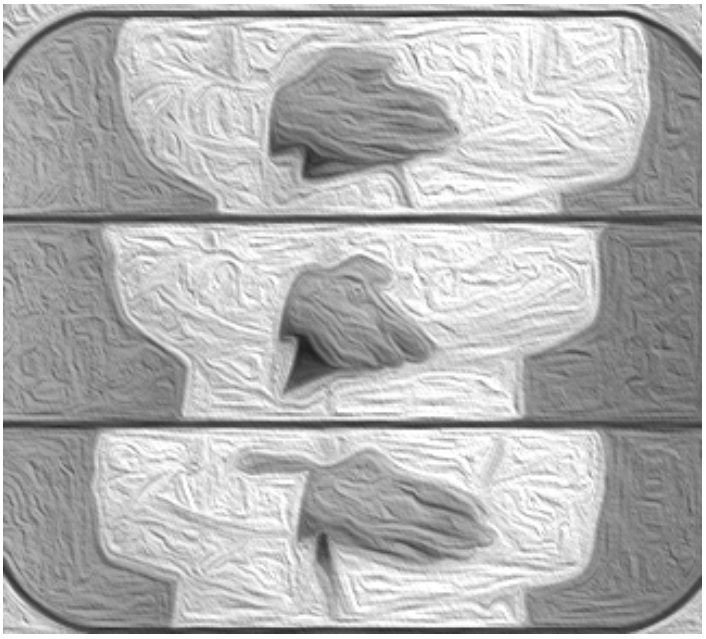
[1] Al-Bukhārī, Abu Dāwūd, An-Nasā'ī. *Ṣifatus-Ṣalāh* p.76.
[2] Abu Dāwūd, Ibn Khuzaymah, Al-Hākim. *Ṣifatus-Ṣalāh* p.76.
[3] Al-Bukhārī, Abu Dāwūd, An-Nasā'ī. *Ṣifatus-Ṣalāh* p.76.

Placing the Hands on the Chest and Fixing the Sight on the Place of Prostration



20. Then he should place the right hand over the left hand,[1] wrist and forearm upon the chest[2] (for men and women). All the three methods shown in the picture are correct.[3]

21. Whilst standing, he should look at the place where he will prostrate his forehead.[4] He should not look around, nor look towards the sky.[5]

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[1] Muslim, Abu Dāwūd, An-Nasā'ī. *Ṣifatus-Ṣalāh* p. 76.
[2] Abu Dāwūd, Ibn Khuzaymah, Ahmad and others. *Ṣifatus-Ṣalāh* p. 77. And the Prophet ﷺ forbade from placing the hands on the waist during the Prayer as reported in a hadīth collected by Al-Bukhārī, Muslim and Abu Dāwūd.
[3] Abu Dāwūd, An-Nasā'ī, Dāruqutnī. *Ṣifatus-Ṣalāh* p. 77.
[4] Al-Bayhaqī and Al-Hākim. *Ṣifatus-Ṣalāh* p. 78.
[5] Al-Bukhārī, Muslim, Abu Dāwūd. *Ṣifatus-Ṣalāh* p. 78.

The Recitation

22. He should begin by reciting an opening supplication in the Prayer.[1] One of the more well-known ones is:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلاَ إِلَـهَ غَيْرُكَ

Subḥānak Allāhumma wa biḥamdika wa tabārakas muka wa ta'ālā jadduka wa lā ilāha ghayruk.

"*I declare You free from all imperfections O Allāh, and all praise is for You. Blessed is Your name, great and exalted is Your kingdom. And there is none worthy of worship besides You*."[2]

23. He should then recite silently in every Prayer:[3]

أَعَوْذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ

A'ūdhu billāhi min ash-shayṭān ir-rajīm min hamzihi wa nafkhihi wa nafthihi.

"*I seek refuge with Allāh from Shayṭān, the rejected*

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[1] Abu Dāwūd and Al-Hākim. *Ṣifatus-Ṣalāh* p. 80.
[2] Abu Dāwūd and Al-Hākim. *Ṣifatus-Ṣalāh* p. 82.
[3] Abu Dāwūd, Ibn Mājah, Ad-Dāruqutnī, Al-Hākim, At-Tirmidhī and others. *Ṣifatus-Ṣalāh* p. 84.

outcast, from his striking of madness, his pride and his wicked poetry."

24. Then he recites silently in every unit (*rak'ah*) of the Prayer:[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرحِيْم

Bismillāh ir-raḥmān ir-raḥeem.

"*In the Name of Allāh, the Possessor of vast mercy, the One who bestows mercy upon whomever He wills*."

25. Thereafter, he recites the Opening Chapter of the Qurān, *Sūrah Al-Fātiḥah*. It is a pillar of the Prayer and must be recited otherwise the Prayer is invalidated:[2]

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ۝ الرَّحْمَٰنِ الرَّحِيمِ۝ مَالِكِ يَوْمِ الدِّينِ۝
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ۝ صِرَاطَ
الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Al-ḥamdulillāhi rabbil-'ālameen. Ar-raḥmān ir-raḥeem. Māliki yawm id-dīn. Iyyāka na' budu wa iyyāka nasta 'een. Ihdin aṣ-ṣirāṭ al-mustaqeem. Ṣirāṭ alladheena an 'amta 'alayhim, ghayr il-maghḍūbi 'alayhim, wa lāḍ ḍālleen.

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[1] Al-Bukhārī and Muslim. *Ṣifatus-Ṣalāh* p. 84.

[2] Al-Bukhārī, Muslim and others. *Ṣifatus-Ṣalāh* p. 85.

"*All praise is due to Allāh, the Lord of all existence. The Possessor of vast mercy, the One who bestows mercy upon whomever He wills. The Sole Owner of the Day of Recompense. You alone we worship, and it is You alone we call upon for aid. Guide us to the Straight Path. The Path of those on whom you have bestowed Your bounty, not the path of those who earned Your anger nor those who went astray*."

26. For the one who cannot recite the Opening Chapter of the Qurān because he is new to Islām or has not memorised it yet, he should recite the following words:[1]

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ

Subḥānallāh, wal-ḥamdulillāh, wa lā ilāha illallāh, wallāhu akbar, wa lā ḥawla wala quwwata illa billāh.

"*Glorified is Allāh, free and far-removed from all imperfections. All praise is for Allāh. None has the right to be worshipped except for Allāh. Allāh is the greatest—and there is no movement nor power except by the Will of Allāh*."

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[1] Abu Dāwūd, Ibn Khuzaymah. *Ṣifatus-Ṣalāh* p. 86.

27. And if a person has not memorised this yet, then he should repeat as much as he knows of it throughout the Prayer such as constantly repeating *Al-Hamdulillāh*, *Allāhu Akbar*, or *Lā ilāha illallāh*.[1]

28. After the Opening Chapter (*Sūrah Al-Fātiḥah*) one should recite whatever he knows of another *Sūrah* of the Qurān.[2] This part of the prayer is referred to as the first *rak'ah* (unit).

29. When the *imām* [who leads others in Prayer] does not recite aloud, then those praying behind him should recite *Sūrah Al-Fātiḥah* and other portions of the Qurān quietly to themselves (by moving their lips)—this is done for the *Dhuhr* and *'Asr* Prayers. However, when the *imām* recites aloud, the followers merely listen and do not recite while he is reciting because his recitation suffices those praying behind him.[3] This is for the first two *rak'ahs* of *Maghrib* Prayer, the first two *rak'ahs* of *'Ishā* and the two *rak'ahs* of *Fajr*.

30. In the third and fourth *rak'ahs* of the Prayer, he should recite just *Sūrah Al-Fātiḥah* beginning with, **bismillāh ir-raḥmān ir-raḥeem**.[4]

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[1] Abu Dāwūd and At-Tirmidhī. *Ṣifatus-Ṣalāh* p. 86.
[2] Abu Dāwūd and At-Tirmidhī. *Ṣifatus-Ṣalāh* p. 86.
[3] See Al-Qurān Al-A'rāf 7:204, also Muslim, Ibn Abī Shaybah, Abu Dāwūd and others. *Ṣifatus-Ṣalāh* p. 87.
[4] Ibn Mājah. *Ṣifatus-Ṣalāh* p. 87.

31. It is a must that *Sūrah Al-Fātiḥah* is recited in every *rak'ah* (unit) of every Prayer,[1] unless praying behind an *imām* who is reciting it aloud (as in *Fajr*, *Maghrib* and *'Ishā* prayers).

32. Once a person has finished reciting it, he remains silent for a moment, then he raises his hands as he did when he began the Prayer and he utters the *takbīr* by saying,

اللَّهُ أَكْبَر

Allāhu akbar.[2]

[1] Al-Bukhārī, Muslim and others. *Ṣifatus-Ṣalāh* p. 85.
[2] Al-Bukhārī and Muslim. *Ṣifatus-Ṣalāh* p. 112.

The Bowing (Rukūʾ) and the Prostration (Sujūd)

33. Then he performs the *rukūʾ* (bowing) by placing the palms of his hands on his knees, spreading his fingers as if he is holding them firmly. He must stretch out his back keeping it straight and level, such that if some water was poured onto it, it would settle there. The head should not be dipped, nor raised high but instead, level with the back. He should keep his elbows away from touching his sides.[1] He must remain steady and tranquil in this position until he has finished what needs to be recited.[2]

34. He recites the following in the *rukūʾ*:[3]

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[1] Al-Bukhārī, Muslim, Abu Dāwūd, Al-Hākim, At-Tabarānī, and others. *Ṣifatus-Ṣalāh* pp. 112, 113.

[2] Al-Bukārī and Muslim. *Ṣifatus-Ṣalāh* p. 113.

[3] Ahmad, Abu Dāwūd, Ibn Mājah. *Ṣifatus-Ṣalāh* p. 115.

سُبْحَانَ رَبِّيَ الْعَظِيْمِ

Subḥāna rabbiy al-‘adheem.

“*Glorified is my Lord, free and far-removed from all imperfections, the Supreme*.”

He should repeat this three times or more.

35. It is not permitted to recite the Qurān in the *rukūʾ* (bowing) or s*ujūd* (prostration).[1]

36. Then he raises up from *rukūʾ* and straightens his back making himself upright, and as he comes up from the *rukūʾ* he recites:

سَمِـعَ اللَّهُ لِمَنْ حَمِدَهُ

Sami’ allāhu liman ḥamidah.

“*Allāh listens and responds to the one who praises Him*.”[2]

Once he is upright, he raises his hands as he did when he first entered the Prayer to the level of his shoulders (see point 19).[3]

37. He stands until all his bones return to their place (he

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[1] Muslim and Abu ‘Awānah. *Ṣifatus-Ṣalāh* p. 117.
[2] Al-Bukhārī, Muslim, Abu Dāwūd. *Ṣifatus-Ṣalāh* p. 117.
[3] Al-Bukhārī and Muslim. *Ṣifatus-Ṣalāh* p. 118.

places his hands by his sides) and then he recites the following:[1]

رَبَّنَا وَلَكَ الْحَمْدُ

Rabbanā wa lakal-ḥamd.

"*Our Lord! And all praise is for You.*"

He must remain steady and tranquil in this position until he has finished what needs to be recited.[2]

38. Then he says:[3]

اللَّهُ أَكْبَر

Allāhu akbar.

"Allāh is the greatest."

39. He then prostrates on the ground (*sujūd*) with his hands being placed on the ground first, before his knees.[4] He brings his fingers together on the ground, he rests on his hands and puts them forward, pointing

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[1] Al-Bukhārī and Muslim. *Ṣifatus-Ṣalāh* p. 118.
[2] Al-Bukhārī and Muslim. *Ṣifatus-Ṣalāh* p. 120.
[3] Al-Bukhārī and Muslim. *Ṣifatus-Ṣalāh* p. 121.
[4] "He ﷺ would place his hands on the ground before his knees." Ibn Khuzaymah, Ad-Dāruqutnī and Al-Hākim. *Ṣifatus-Ṣalāh* p. 122.

his fingers towards the Qiblah.[1]

40. He keeps his elbows and forearms lifted above the ground, and not spread out on the ground in the manner of a dog.[2]

41. In *sajdah* (prostration), he firmly places his forehead, nose, hands, knees and toes on the ground as in the illustration.

42. He keeps his feet upright with the toes pointing towards the Qiblah and his heels joined together.[3]

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[1] Al-Bukhārī and Abu Dāwūd. *Ṣifatus-Ṣalāh* p. 122.
[2] Al-Bukhārī, Muslim, Abu Dāwūd. *Ṣifatus-Ṣalāh* p. 125.
[3] Al-Bukhārī, Abu Dāwūd, At-Tahāwī, Ibn Khuzaymah and Al-Hākim. *Ṣifatus-Ṣalāh* p. 124.

43. He must be settled in his *sajdah* and be still in that state, with his forehead, nose, palms of the hands, both knees and the toes of both feet in contact with the ground.[1]

44. And in the *sajdah*, he recites:

سُبْحَانَ رَبِّيَ الْأَعْلَى

Subḥāna rabbiy al-a'lā.

"Glorified is my Lord, free and far-removed from all imperfections, the Most High."

He should recite this three times or more.[2] It is recommended to be plentiful in supplicating to Allāh while in *sajdah* because it is a moment most suited for supplications to be answered.[3] One should not recite the Qurān in *sajdah* unless the supplication is reported

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[1] Al-Bukhārī and Muslim. *Ṣifatus-Ṣalāh* p. 124.
[2] Ahmad, Abu Dāwūd, Ibn Mājah. *Ṣifatus-Ṣalāh* p. 126.
[3] Muslim, Abu 'Awānah and Al-Bayhaqī. *Ṣifatus-Ṣalāh* p. 128.

in the Qurān.[1]

45. The *rukū'* (bowing) and *sujūd* (prostration) should be similar in length.[2]

46. It is allowed to prostrate on the earth or on something that covers it, such as a cloth, carpet or a reed mat.[3]

47. Then he raises his head whilst saying:

اللَّهُ أَكْبَر

Allāhu akbar,[4] and he sits allowing every bone to settle.[5] His sitting is such that he lays his left foot flat underneath him and sits on it, and he keeps his right foot upright with his toes pointing in the

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[1] See *Fath Ar-Rabb Al-Wudūd Fī Fatāwā war-Rasā'il war-Rudūd* 1/181, of Shaikh Ahmad ibn Yahyā An-Najmī رَحِمَهُ ٱللَّهُ.
[2] *Ṣifatus-Ṣalāh* p. 128.
[3] Al-Bukhārī and Muslim. *Ṣifatus-Ṣalāh* p. 131.
[4] Al-Bukhārī, Muslim, Abu Dāwūd. *Ṣifatus-Ṣalāh* p. 131.
[5] Abu Dāwūd and Al-Bayhaqī. *Ṣifatus-Ṣalāh* p. 132.

Qiblah direction as in the picture.[1] He remains steady and tranquil in this position as he recites what should be recited.[2]

48. Whilst sitting he recites:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاجْبُرْنِي وَارْفَعْنِي وَعَافِنِي وَارْزُقْنِي

Allāhummagh-firlee, war-ḥamnee, waj-burnee, war-fa'nee wa 'āfinee, war-zuqnee.

"O Allāh, forgive me, have mercy on me, suffice me, raise me in rank, grant me safety and wellbeing, and provide for me."[3]

Or he can recite:

رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي

Rabbigh firlee, rabbigh-firlee.

"O Lord forgive me. O Lord forgive me."[4]

49. Then he says **Allāhu akbar** and returns to make the second *sajdah* (prostration) just as he made the first

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[1] Al-Bukhārī in *Juz'u Rafi' il-Yadayn*, Abu Dāwūd and others. *Ṣifatus-Ṣalāh* p. 132.
[2] Ahmad and Abu Dāwūd. *Ṣifatus-Ṣalāh* p. 132.
[3] Abu Dāwūd, At-Tirmidhī, Ibn Mājah and Al-Hākim. *Ṣifatus-Ṣalāh* p. 133.
[4] Ibn Mājah. *Ṣifatus-Ṣalāh* p. 133.

one, repeating the same words (point 44).[1]

50. Then he raises his head and sits as he sat before until his bones rest in place, and he remains stationary for a moment before standing for the second *rak'ah*.[2]

The Second Rak'ah

51. To stand for the second *rak'ah,* he supports himself on his two fists clenched as if he is kneading some dough for bread, and he returns to the standing position as he was in the first *rak'ah*.[3]

52. In the second *rak'ah* he recites what he recited in the first *rak'ah* but without the opening supplication. So, he begins with, **Bismillāh ir-raḥmān ir-raḥeem** followed by the *Sūrah Al-Fatiḥah*,[4] and then he recites whatever is easy for him from the Qurān.

The second *rak'ah* should be made shorter than the first.[5] And the third and fourth *rak'ahs* of the Prayer are approximately half the length of the first two *rak'ahs*.[6]

53. At the end of the second *rak'ah*, he makes *rukūʾ*

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[1] Abu Dāwūd and Al-Hākim. *Ṣifatus-Ṣalāh* p. 134.
[2] Al-Bukhārī and Abu Dāwūd. *Ṣifatus-Ṣalāh* p. 134.
[3] As-Shāfi'ī, Al-Bukhārī, Abu Ishāq. *Ṣifatus-Ṣalāh* p. 135.
[4] Abu Dāwūd and Ahmad. *Ṣifatus-Ṣalāh* p. 135.
[5] Al-Bukhārī and Muslim. *Ṣifatus-Ṣalāh* p. 100.
[6] Ahmad and Muslim. *Ṣifatus-Ṣalāh* p. 100.

(bows), returns to standing upright, and then makes the two prostrations as he did previously. After the second prostration, however, he remains sitting.

The First Sitting (Tashahhud)—Reciting the Testification and Supplicating

54. So, after the second *sajdah*, he sits as he did before.[1]

And he clenches his right fist, resting it on his right thigh and knee, his thumb over the middle finger, his index finger raised, pointing to the Qiblah.

[1] Abu Dāwūd and Al-Bayhaqī. *Ṣifatus-Ṣalāh* p. 136.

He moves it up and down whilst keeping his sight fixed on it throughout the whole of this sitting.[1]

One may also make a circle with his middle finger and thumb (sometimes).[2] He does not clench his left hand or raise its finger.

The palm of his left hand, with fingers spread out, should rest on his left thigh and knee.[3]

55. The words recited in the *tashahhud* at this point are:[4]

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[1] Muslim, Abu Dāwūd, An-Nasā'ī, Ibn Jārūd, Abu 'Awānah, Ibn Khuzaymah. *Ṣifatus-Ṣalāh* p. 137.
[2] Abu Dāwūd and An-Nasā'ī. *Ṣifatus-Ṣalāh* p. 137.
[3] Muslim and Abu 'Awānah. *Ṣifatus-Ṣalāh* p. 137.
[4] Al-Bukhārī, Muslim, Ibn Abī Shaybah and others. *Ṣifatus-Ṣalāh* p. 140.

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّـيِّـبَاتُ اَلسَّلاَمُ عَلَى النَّبِيّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ اَلسَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِيْنَ أَشْهَدُ أَنْ لاَّ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

At-taḥiyyātu lillāhi waṣ-ṣalawātu, waṭ-ṭayyibātu, as-salāmu ‘alan-nabiyy, wa raḥmatullāhi wa barakātuhu. As-salāmu ‘alaynā wa ‘alā ‘ibādillāhiṣ-ṣāliḥeen. Ash hadu an lā ilāha illallāh, wa ash-hadu anna Muḥammadan ‘abduhu wa rasūluh.

“Words of praise, exaltation and glorification are for Allāh alone, and Prayers, worship and pure words and attributes also. May Allāh send peace and security upon the Prophet, and His mercy and blessings. May Allāh send peace and security upon us and upon His righteous servants. I bear witness that none has the right to be worshipped except Allāh, and I bear witness that Muḥammad is His servant and Messenger.”

56. After that, he should supplicate with the following words:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ اَللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ

Allāhumma ṣalli ‘alā Muḥammadin wa ‘alā āli Muḥammad, kamā ṣallayta ‘alā Ibrāheem wa ‘alā āli Ibrāheem, innaka hameedun majeed. Allāhumma bārik ‘alā Muḥammadin wa ‘alā āli Muḥammad, kamā bārakta ‘alā Ibrāhīma, wa ‘alā āli Ibrāhīm, innaka hameedun majeed.

“O Allāh, extol and honour Muḥammad and the family of Muḥammad, just as you extolled and honoured Ibrāhīm and the pious offspring of Ibrāhīm. Indeed, you are due all praise, perfect in glory and magnificence. O Allāh, send your blessings on Muḥammad and on the family of Muḥammad, just as you sent blessings on Ibrāhīm and on the pious offspring of Ibrāhīm. Indeed, you are deserving of all praise, perfect in glory and magnificence.”[1]

The Third and Fourth Rak’ahs

57. Then he says:

اللَّهُ أَكْبَر

Allāhu akbar. He can raise his hands [sometimes] to shoulder height as he did when beginning the Prayer.[2] Then he stands for the third *rak’ah*.

58. To stand for the third *rak’ah*, he supports himself

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[1] Al-Bukhārī, Muslim, An-Nasā’ī. *Ṣifatus-Ṣalāh* p. 144.

[2] Al-Bukhārī and Abu Dāwūd. *Ṣifatus-Ṣalāh* p. 154.

on his two fists clenched as if he is kneading dough[1], and returns to the standing position as he did before.

59. In the third and fourth *rak'ahs* he recites *Sūrah Al-Fātiḥah* beginning with,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيْم

Bismillāh ir-raḥmān ir-raḥeem.

"In the Name of Allāh, the Possessor of vast mercy, the One who bestows mercy upon whomever He wills."

The Final Tashahhud and Sitting Until the End of the Prayer

60. After finishing the final *rak'ah* he bows (in *rukūʾ*), rises from it, and then prostrates (*sujūd*) twice and then sits to recite the *tashahhud* as he did after praying the first two *rak'ahs*.

61. If his sitting is after the third *rak'ah*[2] or after the fourth *rak'ah*[3], then he should sit, if he is able and

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[1] As-Shāfi'ī, Al-Bukhārī, Abu Ishāq and others. *Ṣifatus-Ṣalāh* pp. 135, 155.

[2] As in the *Maghrib* Prayer.

[3] As in the *Dhuhr*, *'Asr* and *'Ishā* prayers.

without harming or restricting those next to him with the left hip/buttock on the ground—his left foot settles under his right shin, and his right foot is upright next to his right hip—and his toes are directed to the Qiblah. This is called *tawarruk* (see the illustration).[1]

62. He may also sit as he sat in the first *tashahhud*[2] if he is praying in congregation and fears that he may constrict fellow worshippers.

63. He places his left hand on his left knee and is supported by that knee. He clenches his right hand into a fist as he did in the first *tashahhud*, he places it on his right thigh and knee and points his index finger and

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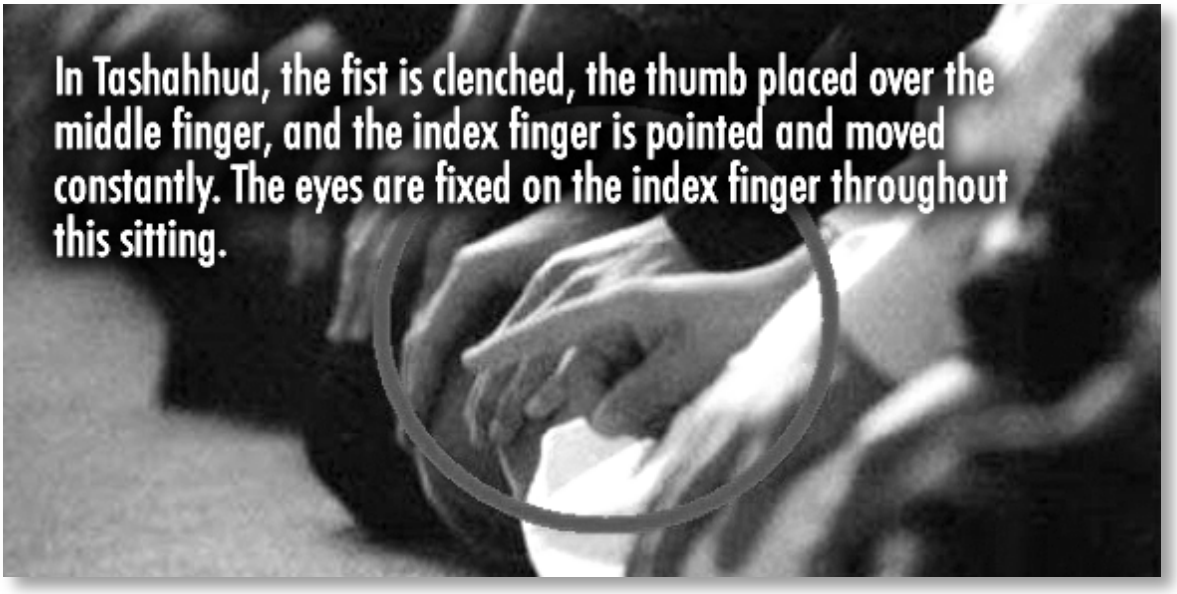
[1] Al-Bukhārī, Abu Dāwūd, Al-Bayhaqi and others. *Ṣifatus-Ṣalāh* pp. 158.

[2] Muslim and Abu ‘Awānah. *Ṣifatus-Ṣalāh* pp. 158.

looks at it.



64. Once he has settled in this position, he recites what he recited in the first sitting (*tashahhud*) exactly:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّـيِّـبَاتُ اَلسَّلاَمُ عَلَى النَّبِيِّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ اَلسَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِيْنَ أَشْهَدُ أَنْ لاَّ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

At-taḥiyyātu lillāhi waṣ-ṣalawātu, waṭ-ṭayyibātu, as-salāmu ‘alan-nabiyy, wa raḥmatullāhi wa barakātuhu. As-salāmu ‘alaynā wa ‘alā ‘ibādillāhiṣ-ṣāliḥeen. Ash hadu an lā ilāha illallāh, wa ash-hadu anna Muḥammadan ‘abduhu wa rasūluh.

Followed by:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ اَللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيْمَ وَعَلَى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَجِيْدٌ

Allāhumma ṣalli ‘alā Muḥammadin wa ‘alā āli Muḥammad, kamā ṣallayta ‘alā Ibrāheem wa ‘alā āli Ibrāheem, innaka hameedun majeed. Allāhumma bārik ‘alā Muḥammadin wa ‘alā āli Muḥammad, kamā bārakta ‘alā Ibrāhīma, wa ‘alā āli Ibrāhīm, innaka hameedun majeed.

Then he adds at the end of that, the following supplication, seeking refuge with Allāh from four matters:[1]

اللَّهُمَّ إِنِّي أَعُوْذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ

Allāhumma innee a’ūdhubika min ‘adhābi jahannam, wa min ‘adhābil qabr, wa min fitnatil maḥyā wa mamāt, wa min sharri fitnail maseeḥid dajjāl.

“O Allāh, I seek refuge with You from the punishment of Hellfire, and from the punishment of the Grave, from

[1] Abu Dāwūd and Ahmad. *Ṣifatus-Ṣalāh* pp. 159.

the trials of life and death, and from the tribulation of the False Messiah."

65. Then he may supplicate to Allāh for whatever he pleases from the authentic supplications of the Book and the Sunnah,[1] and these are plentiful.

However, if he does not know or has not memorised the supplications that have been reported in the Sunnah, he can seek what he wants from Allāh by making any invocation (*du'ā*) that is easy for him. He should ask Allāh for what is best for him in this world and in the Hereafter, in his worldly affairs and his religious affairs.[2]

Salutations at the End of the Prayer (Taslīm)

66. Then he turns his head to the right side until a person behind him would be able to see his right cheek, and says:

اَلسَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّه

As-salāmu 'alaikum wa raḥmatullāh.

"May Allāh's peace and security be upon you, and His Mercy."

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[1] Al-Bukhārī and Muslim. *Ṣifatus-Ṣalāh* pp. 159.

[2] See *Ṣifatus-Ṣalāh* pp. 159.

Sometimes he can add to this, *'wa barakātuh'*.[1]

67. Then he turns his head to the left side until a person behind him would be able to see his left cheek, and says:

اَلسَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللَّه

As-salāmu 'alaikum wa raḥmatullāh.

"May Allāh's peace and security be upon you, and His Mercy."[2]

With that, he completes his Prayer just as Allāh's Messenger ﷺ taught his followers.

All of that which has been described of the Prophet's ﷺ prayer applies to men and women equally. There is nothing that has been reported in the Sunnah that excludes women from any of these actions, or in the manner that they are performed. Indeed, everyone is encompassed by the Prophet's ﷺ saying, **"Pray as you have seen me pray."** And Ibrāhīm An-Nakha'ī رحمه الله stated, "The woman does whatever the man does in the Prayer."[3] It was narrated that Umm Ad-Dardā رضي الله عنها, "That she would sit in her prayer just

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[1] Abu Dāwūd and Ibn Khuzaymah. *Ṣifatus-Ṣalāh* pp. 163.
[2] Muslim, Abu Dāwūd, An-Nasā'ī and At-Tirmidhī. *Ṣifatus-Ṣalāh* pp. 163.
[3] Ibn Abī Shaybah 1/75/2, *sahīh*.

as a man would sit—and she was a woman of understanding and a scholar."[1]

To finish, I ask Allāh سُبْحَانَهُ وَتَعَالَىٰ to make this effort sincerely for His Noble Face, and a guidance to the Sunnah of His kind and merciful Prophet. Glorified is Allāh, the Most Perfect and for Him is all praise. Most perfect are You, O Allāh, and for You is all praise, I bear witness that none has the right to be worshipped except You—I seek Your forgiveness and I turn to You in repentance. O Allāh, extol and honour Muḥammad and the family of Muḥammad, just as you extolled and honoured Ibrāhīm and the pious offspring of Ibrāhīm. Indeed, you are due all praise, perfect in glory and magnificence. O Allāh, send your blessings on Muḥammad and on the family of Muḥammad, just as you sent blessings on Ibrāhīm and on the pious offspring of Ibrāhīm. Indeed, you are deserving of all praise, perfect in glory and magnificence.

Abu Khadeejah Abdul-Wāhid Alam.
November 2021, *Rabī' Al-Awwal* 1443 H.

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[1] Al-Bukhārī in *At-Tārīkh As-Saghīr* p. 95, with an authentic chain of narration.

Some Words on the Importance of the Prayer in Islām

Muslims face Makkah during the Prayers. Hundreds of millions of Muslims throughout the world stand united in worship focussed in a singular direction of Prayer. Muslims are commanded in the Qurān to worship Allāh alone and reject the worship of everything else besides Him whether it be prophets, saints, ancestors, angels, graves, a wooden cross, stone idols, the sun, the moon, the stars and so on.

This Prayer is normally performed in mosques—and it is obligatory for a man to pray in a mosque if he hears the *adhān* (the call to Prayer) emanating from it. However, even if Muslims do not hear it, they are obligated to pray wherever they are at the specified times.

The Prophet ﷺ said,

وَجُعِلَتْ لَنَا الأَرْضُ كُلُّهَا مَسْجِدًا وَجُعِلَتْ تُرْبَتُهَا لَنَا طَهُورًا إِذَا لَمْ نَجِدِ الْمَاءَ

"The whole earth has been made a place of worship for us *(masjid)*, and its soil has been made a purifier for us when we cannot find water."[1]

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[1] Muslim, no. 522.

Muslims are not, however, permitted to pray in toilet areas, restrooms or in graveyards. The Prophet ﷺ said, "The whole earth is a place of Prayer except bathrooms and graveyards."[1] Nor are they permitted to bury their dead in mosques, as that leads to grave-worship and calling upon the deceased for intercession. The Prophet ﷺ said,

لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ

"Allāh cursed the Jews and Christians because they took the graves of their Prophets as places of worship *(masājid)*."[2]

So, a Muslim must not miss the Prayer because abandonment of it leads to unbelief. The Prophet ﷺ said,

بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكُ الصَّلاَةِ

"Between a man and [him falling into] polytheism and unbelief is the abandonment of Prayer."[3]

And, in the Hereafter, the people of Paradise will ask the people of Hellfire:

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[1] Abu Dāwūd, no. 492, At-Tirmidhī no. 317. Graded *sahīh* by Shaikh Al-Albānī.
[2] Muslim, no. 529.
[3] Muslim, no. 82.

مَا سَلَكَكُمْ فِي سَقَرَ ۝ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ

“What has caused you to enter Hell?” They will say, “We were not of those who used to offer the Salāh.”[1]

So, the Prayer holds a tremendous station in Islam. Sadly, in these times we see many Muslims neglecting it—and one can see the effects of the abandonment of the Prayer in their lives, in the lives of their families and in the moral fabric of society.

Allāh, the Mighty and Majestic, sends His bounties and blessings on those who worship Him and follow the Path of His Prophet ﷺ. Then, in the life after death, He rewards them beyond their imagination. And the Prayer is the barrier between a person and sins, just as Allāh تَبَارَكَ وَتَعَالَىٰ said,

ٱتْلُ مَآ أُوحِيَ إِلَيْكَ مِنَ ٱلْكِتَـٰبِ وَأَقِمِ ٱلصَّلَوٰةَ ۖ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۗ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ ۗ وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

“Recite, O Prophet, what has been revealed to you of the Book and establish the Prayer. Indeed, the

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[1] Al-Qurān, *Sūrah Al-Mudaththir:* 42-43.

Prayer keeps away lewd and immoral conduct, and wrongdoing."[1]

The five daily Prayers must not be neglected, and you should know that the most difficult of Prayers upon the hypocrites (who outwardly profess faith) are *'Ishā* and *Fajr*. Abu Hurairah, رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, **"The most burdensome of Prayers for the hypocrites are the *'Ishā* and *Fajr*. If only they knew what reward there is in them, they would come to them even if they had to crawl."**[2] And we seek refuge with Allāh from hypocrisy.

The Five Daily Prayers are Worth Fifty in Reward

Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was taken into the Heavens on the Night Journey. He said afterwards, "Allāh said to me, **'These are the five Prayers, and they are equal in reward to fifty, and My word does not change.'** Then Angel Jibrīl took me until we reached the Lote Tree of the utmost boundary—it was shrouded in colours indescribable. Then I was admitted into Paradise where I found low walls made of pearls and the soil was of musk."[3]

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[1] Al-Qurān, *Sūrah Al-'Ankabūt:* 45.
[2] Ibn Mājah, no. 797. Graded *sahīh* by Shaikh Al-Albānī.
[3] Al-Bukhārī, no. 349.

Guard the Prayers Especially the Middle Prayer (‘Asr)

The Prophet ﷺ said,

الَّذِى تَفُوتُهُ صَلاَةُ الْعَصْرِ كَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ

“Whoever misses the *‘Asr* Prayer, then it is as if he has lost his family and property.”[1]

When an Affair Troubles You, Seek Solace by Praying

Ḥudhayfah ibn Al-Yamān رضي الله عنه said, “Whenever something serious troubled the Prophet ﷺ, he would pray.”[2]

The Prayers Wipe Away Sins

The Prophet ﷺ said,

الصَّلَوَاتُ الْخَمْسُ وَالْجُمُعَةُ إِلَى الْجُمُعَةِ وَرَمَضَانُ إِلَى رَمَضَانَ مُكَفِّرَاتٌ مَا بَيْنَهُنَّ إِذَا اجْتَنَبَ الْكَبَائِرَ

“The five daily Prayers, *Jumu’ah* to *Jumu’ah* and *Ramaḍān* to *Ramaḍān* are expiations for whatever is

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[1] Al-Bukhāri, no. 552.

[2] Abu Dāwūd, no. 1319. Graded *hasan* by Al-Albānī.

done between them so long as one keeps clear of the major sins."[1]

The Coolness of the Eyes and Comfort of the Soul is in Prayer

The Prophet ﷺ said, "Women and perfume have been made dear to me, and the coolness of my eyes is in the Prayer"[2]

And all praise is due to Allāh, Lord of all creation.

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[1] Muslim, 233/344.

[2] An-Nasā'ī, no. 3940, *sahīh*.

A SIMPLE GUIDE TO THE

PROPHET'S PRAYER

STEP-BY-STEP AND ILLUSTRATED صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Prayer *(Salāh)* is an act of submission and obedience before Allāh. Muslims are expected to pray five times a day just as the Prophet *(peace and blessings of Allāh be upon him)* prayed, and in doing so they follow his example. There are an abundance of authentic narrations which describe every minute detail of the Prophet's Prayer from its beginning to its end. When these narrations are gathered together and placed into a sequential order, it is as if one is watching the Prophet ﷺ himself praying — and that is the intent behind the saying of the Messenger of Allāh ﷺ, **"Pray just as you have seen me praying."** (Reported by Al-Bukhārī) Since the Prayer is the second Pillar of Islām after the testimony of faith, it is important that you pray correctly. This book describes precisely the Prophet's Prayer (As-Salāh), may the peace and blessings of Allāh be upon him, with additional chapters that explain the conditions of the Prayer, its precise times, how to perform the ablution (wudū) correctly, the virtues of the Prayer and the dangers of abandoning it.

By Abu Khadeejah Abdul-Wāhid Alam
Based on the works of the great scholar of *Hadīth*, Shaikh Al-Albānī رَحِمَهُ اللَّهُ

Third edition, 2021, revised and improved.

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