



Coolness of the Eyes

Salah Workbook

With Pictures and Transliteration

*"Successful indeed are The Believers, Those who humble themselves in their prayers...
These will be the heirs, who will inherit Al-Firdous: They will dwell therein (for ever)."
(Al-Mu'minun, 23:1-11)*

New Edition

Includes Witr Prayer & Sujud-As-Sahu

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تنويه

يجب تدوين رقم موافقة إذن الطباعة واسم المطبعة وعنوانها بالإضافة للتصنيف العمري مع ذكر الجملة التالية " تم تصنيف وتحديد الفئة العمرية التي تلائم محتوى الكتب وفقا لنظام التصنيف العمري الصادر عن المجلس الوطني للإعلام " وذلك للحصول على موافقة التداول

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillaahir-Rahmaanir-Raheem.

In the Name of Allah, Most Gracious, Most Merciful.

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Salah has Three Meanings

1. **صلة** *Silah* – connection
2. **دعاء** *Dua* – invocation
3. **رحمة** *Rahmah* – mercy

“Verily I am Allah; there is no God but Me: so worship [and obey] Me and establish the Prayer [properly] for My Remembrance.” (Ta-Ha, 20:14)

The Importance and Status of Salah

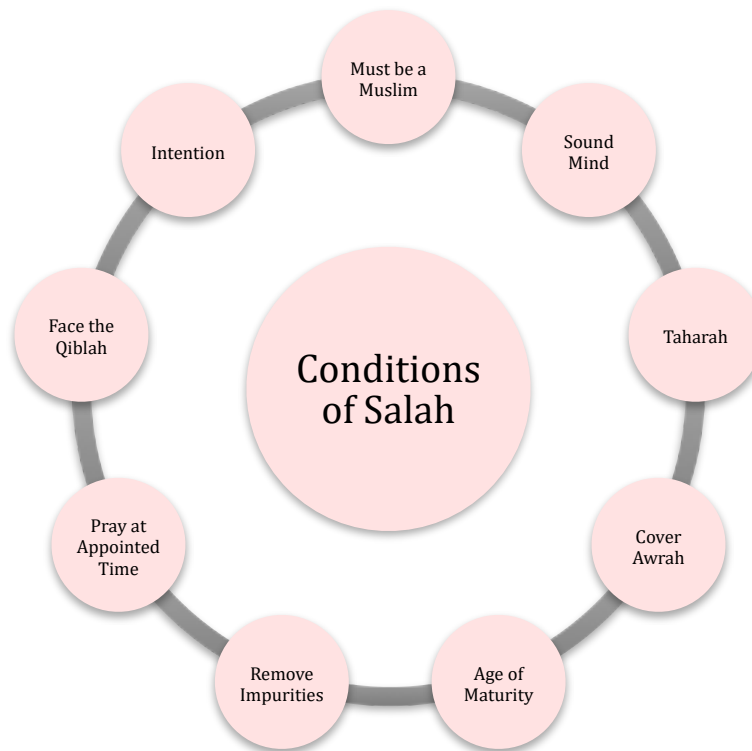
- **Tawheed.** It is a confirmation and demonstration of how to apply Tawheed in our daily lives.
- **Islamic Pillar.** It is the second pillar of Islam. The denial of prayer removes one from the rank of Islam. “Verily, between a man and shirk and kufr is the abandonment of Salah.” (*Muslim*)
- **Direct Commandment.** Unlike other obligations that were brought down on earth by angel Jibreel, prayer was directly ordered by Allah in the heavens to the Prophet (ﷺ) on the night of Isra and Mi’raj.
- **Best Deed.** Prayer is the most virtuous of deeds. Once a man asked the Prophet (ﷺ) about the most virtuous deed. The Prophet (ﷺ) stated that the most virtuous deed is the prayer. The man asked again and again. The first three times, the Prophet (ﷺ) again answered, “The prayer,” then on the fourth occasion he stated, “Jihad in the way of Allah.” (*This is from a hadith recorded by Ahmad and ibn Hibban.*)
- **Accountability.** Prayer is the first question that will be asked to every soul on the Day of Judgment. “The first matter that the slave will be brought to account for on the Day of Judgment is the prayer. If it is sound, then the rest of his deeds will be sound. And if it is bad, then the rest of his deeds will be bad.” (*Recorded by Al-Tabarani*) ***“What landed you in As-Saqar (Hell)? They said: We were not of those who made salaah (almusalleen)...” (Al-Muddathir, 74:42-43)***
- **Universal Worship.** Prayer is an act of worship that was made obligatory upon all the Prophets and for all people.
- **Proponent of good.** Prayer refines our moral character, purifies our niyyah (intentions), strengthens our iman and keeps us steadfast from evil temptations and desires.

Allah azza wa jal says:

“...be constant in upholding the Prayer, for indeed the Prayer restrains from immorality and evil...” (Al-Ankabut, 29:45)

“Verily, man was created impatient, irritable when evil touches him and niggardly when good touches him. Except for those devoted to prayer those who remain constant in their prayers...” (Al-Maarij, 70:19-23)

Conditions of Salah



The Preconditions of Salah

1. Must be a Muslim
2. Sound mind
3. Taharah: In a state of wudhu/ghusl
4. Cover the awrah so that the body is not defined and the colour of the skin is not visible
5. Age of maturity and understanding
6. Remove impurities: Purity of the body, clothes and place of Prayer
7. Pray at the appointed times
8. Face the Qiblah
9. Niyyah: Intention for that specific prayer

Taharah (Purification)

Minor Taharah: Wudhu (Ablution)

“O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles...” (Al-Ma'idah, 5:6)

“Allah does not accept the Salah without purity.” (*Muslim*)

Steps of the Wudhu¹

1. Intention (An-Niyyah) for that specific prayer. This is compulsory as the correct intention is essential for any deed to be accepted. The intention resides in the heart and should not be declared aloud.
2. Recite the Basmalah - 'Bismillaah' (In the Name of Allah)
3. Wash both hands up to the wrists (starting with the right hand) three times; making sure that the water has reached between the fingers.
4. Rinse the mouth and sniff water into the nostrils three times. The mouth should be rinsed with a handful of water and then water should be sniffed into the nostrils with the right hand and expelled by the left. Rinsing the mouth with a handful of water and sniffing with the nose can be done at the same time (recommended).
5. Wash your whole face three times. (The whole face includes: the right ear to the left ear, and the forehead to the bottom of the chin).
6. Wash the right arm thoroughly from wrist to elbow three times, and make sure that no part of the arm has been left unwashed. Repeat with the left arm.
7. Move the palms of the wet hands lightly over the head (only once), starting from the top of the forehead to the back of the head, and passing both hands over the back of the head to the neck, and then bringing them back to the forehead.
8. With the same water, rub the grooves and holes of both ears with the wet index fingers, while also passing the wet thumbs behind the ears from the bottom upward. This should be done only once.
9. Finally, wash both feet to the ankles three times, starting with the right foot. Make sure that water has reached between the toes and covered the rest of the foot.
10. At the end of the above steps recite the supplication below:

I bear witness that none has the right to be worshipped but Allah alone, Who has no partner; and I bear witness that Muhammad is His slave and His	<p>أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ،</p> <p><i>'Ash-hadu 'an-laa 'ilaaha 'illallaahu wahdahu laa shareeka lahu wa 'ash-hadu 'anna Muhammadan 'abduhu wa Rasooluhu.</i></p>
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(Muslim)

'Umar ibn al-Khattaab (RadhiAllaahu 'Anhu) said: Rasulullah (ﷺ) said: "None of you makes wudoo and completes the wudoo then says:

'Ash-hadu 'an laa 'ilaaha 'illallaahu wahdahu laa shareeka lahu wa 'ash-hadu 'anna Muhammadan 'abduhu wa Rasooluhu. (I bear witness that none has the right to be worshipped except Allah, and that Muhammad is His slave and Messenger.)

except that all eight Gates of Paradise are opened for him - so that he enters by whichever he pleases." (Reported by Muslim no.234)

¹ <http://www.justgodoit.net/downloads/jgdi-prayer-guide.pdf>

O Allah, make me among those who turn to You in repentance and make me among those who are purified.	<p>اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ</p> <p><i>Allaahummaj-'alnee minat taw-waabeen, waj'alnee minal mutaṭahhirreen</i></p> <p>(At-Tirmithi)</p>
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Abu Hurairah (may Allah be pleased with him) reports that the Messenger of Allah (ﷺ) said:

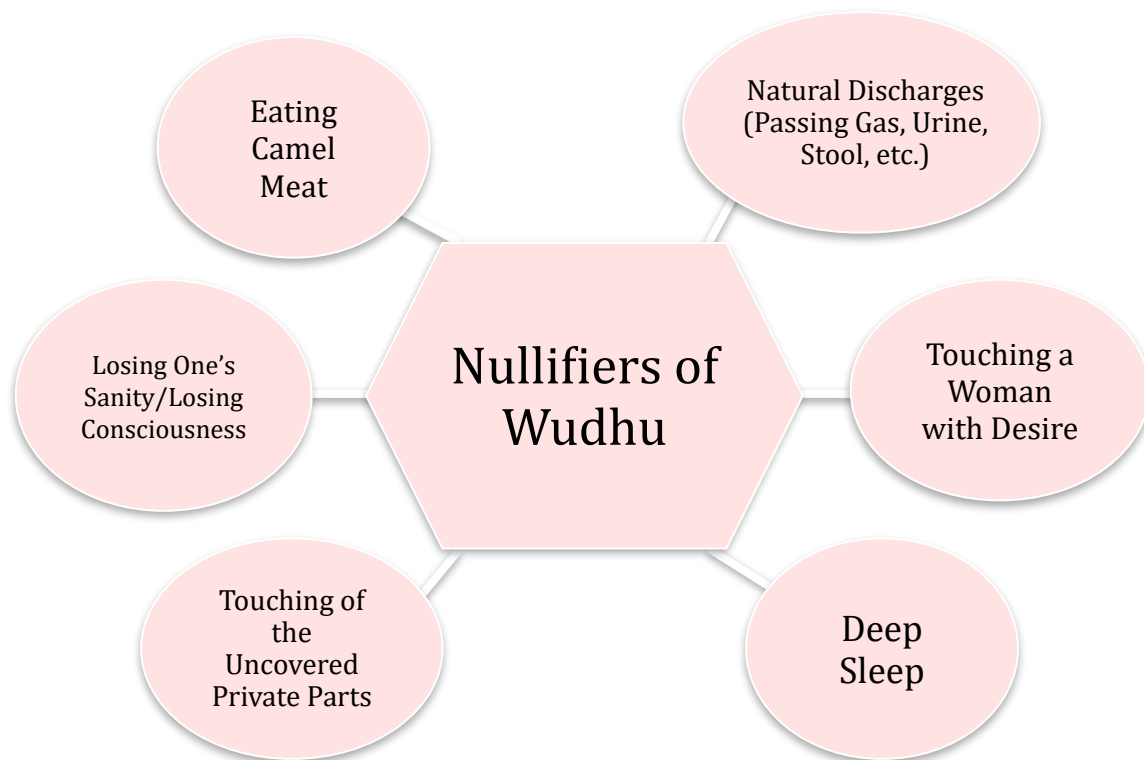
“When the Muslim (or 'Believing') servant makes wudhu and washes his face then the sin of everything he looked at with his eye comes away with the water, or with the last drop of the water, and when he washes his hands then the sin of everything he stretched out his hands to comes away with the water, or with the last drop of the water. And when he washes his feet every sin which his feet walked towards comes away with the water or with the last drop of the water - so that he leaves clean (clear/pure) from sins.” (Reported by Muslim (1/148) and others)

Important Pointers

- It is recommended to do miswak before every prayer. Ai'shah (may Allah be pleased with her) reported that the Prophet (ﷺ) said, 'The miswak purifies the mouth and is pleasing to the Lord.' (Ahmed, Nasai, Tirmidhi)
- Wiping over the socks: If you put on your socks in a state of taharah (i.e. when you have a valid wudhu), then you are not required to take them off at the time of renewing your wudhu. You can simply leave them on and wipe the top of each covered foot once with your wet hands. This can be done up to 24hrs for a resident, or for 3 days (72 hours) for a traveler from the time you first wiped over them.

Concerning al-Wudhu				
It has ten conditions:	1) One must be Muslim	2) One must be sane	3) One must be in puberty	4) Intention
5) Accompanying its rulings by intending not to stop making Wudhu until purification is completed			6) Removing whatever makes Wudhoo obligatory	
7) Cleaning the private parts with either water or stones	8) Clean water that is permissible to use		9) The removal of all things that prevent water from reaching the body parts washed	
10) The time of Wudhu for those who constantly break it				

It has six requirements:	2) Washing the hands up to the elbows	3) Wiping all of the head to the ears
1) Washing of the face which includes rinsing the mouth and inhaling water in the nose and blowing it out, its boundary is the hair to the chin and to the ears	4) Washing the feet to the ankles	5) Following the order of Wudhu
		6) Performing the steps of Wudhu in succession



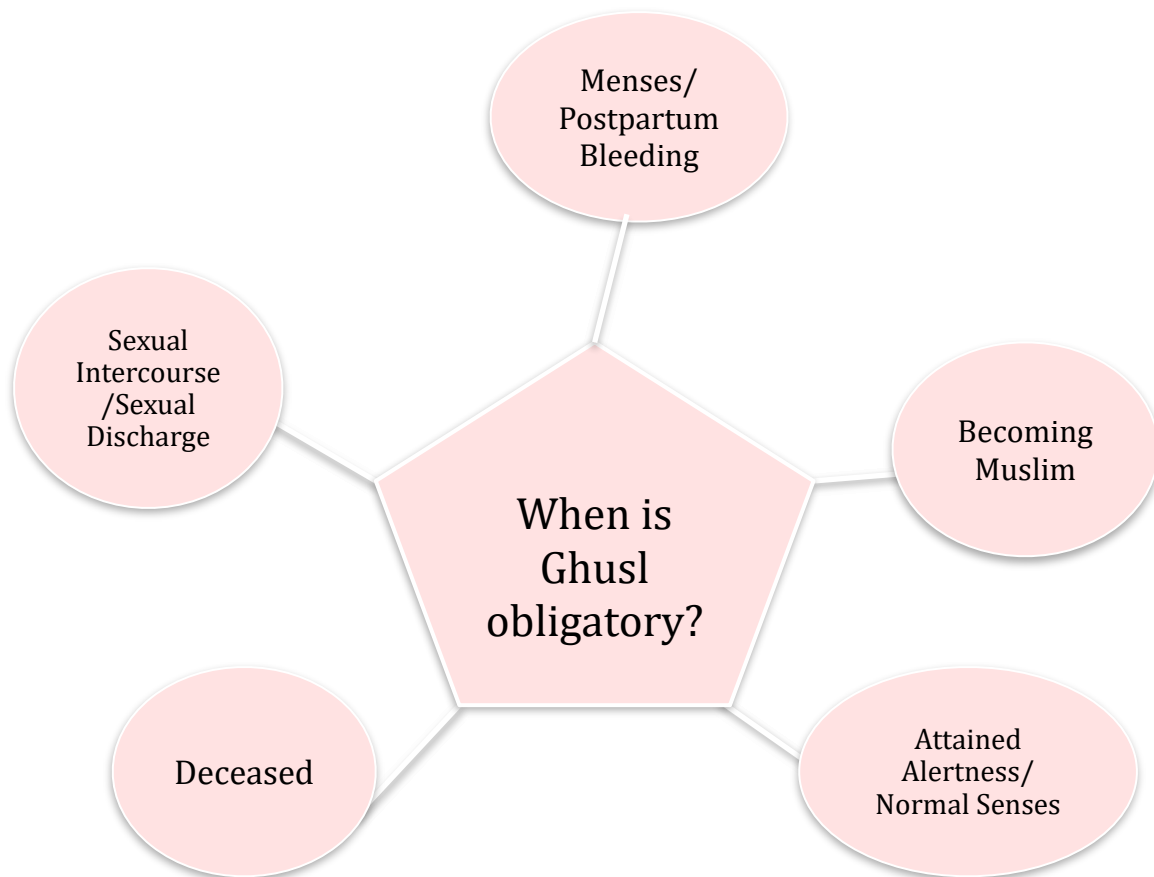
Nullifiers of Wudhu

1. Natural discharges: urine, stool, gas, etc.
2. Deep sleep
3. Unconsciousness of any kind
4. Losing sanity
5. Touching of the uncovered private parts
6. Eating camel meat
7. Washing of the deceased
8. Touching a woman with desire

Major Taharah: Ghusl (Ritual Bath)

“...And if you are in a state of janabah, then purify yourselves...” (Al-Ma'idah, 5:6)

Ghusl is the washing of the entire body with water.



Situations where it is Wajib (Obligatory) to Perform Ghusl

1. After janabah (sexual intercourse or sexual discharge for both men and women)
2. After the time of menstruation and postpartum bleeding
3. Ghusl must be done for the deceased before burial
4. At the acceptance of Islam
5. When one has regained alertness/normal senses after intoxication or madness.

Method of Ghusl

1. Make the intention for ghusl
2. Wash your hands up to the wrist
3. Wash your private parts properly three times with your left hand and then your hands
4. Recite the basmalah and perform wudhu as you do for salah (except the washing of the feet)
5. Wash your head three times
6. Thoroughly wash the right side of your body three times
7. Thoroughly wash the left side of your body three times
8. Wash your body completely once more to make sure that no area is left dry
9. Wash your feet up till the ankles three times making sure the water reaches in between the toes.

Tayyammum (Dry Ablution)

“...But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.” (Al-Ma'idah, 5:6)

Tayammum is Permitted in Two Situations

1. When no water can be found
2. When one is not able to use water due to sickness, injury, etc.

And Tayammum can be performed as a substitute for both – Wudhu and Ghusl.

Method of Tayyammum

1. Make the niyyah in the heart
2. Begin with the basmalah
3. Strike palms of both hands on clean sand, dust or anything containing these, e.g. wall or stone etc. then blow into the palms. Pass the palms of both hands over the face once and then rub the back of your right hand with the left palm and the back of your left hand with the right palm (*Bukhari and Muslim*)
4. Finish with the same dua (invocation) as given at the end of Wudhu.

The Covering of the Awrah

“O children of Aadam wear your adornments to every masjid.” (Al-Araaf, 7:31)

- **For men:** From navel to the knees
- **For women:**
 1. The whole body should be covered except the face and the hands
 2. The tops of the feet should be covered
 3. The clothes should be loose, non-transparent and should have no human or animal images on them.

The clothes, garments, and the area of prayer should be pure from any impurities.

“And purify your garments.” (Al-Muddathir, 74:4)

The Prayer Timings

“Verily, the prayer is enjoined on the believers at fixed hours.” (An-Nisaa, 4:103)

“Establish the prayer from mid-day till the darkness of the night (i.e. Dhuhr, 'Asr, Maghrib and 'Ishaa), and recite the Qur'aan in the early dawn (i.e. Fajr). Verily, the recitation of the Qur'aan in the early dawn is ever witnessed (by the angels).” (Al-Israa, 17:78)

'Ala' b. 'Abd al-Rahman reported that they came to the house of Anas b. Malik in Basra after saying the noon prayer. His (Anas) house was situated by the side of the mosque. He (Anas) said: Have you said the afternoon prayer? We said to him: It is just a few minutes before that we finished the noon prayer. He said: offer the afternoon prayer. So we stood up and said our prayer. And when we completed it, he said: I have heard the Messenger of Allah (ﷺ) saying: This is how the hypocrite prays: he sits watching the sun, and when it is between the horns of devil, he rises and strikes the ground four times (in haste) mentioning Allah a little during it. (*Muslim, Book #004, Hadith #1301*)

The Messenger of Allah (ﷺ) said: The time of the noon prayer is when the sun passes the meridian and a man's shadow is the same (length) as his height, (and it lasts) as long as the time for the afternoon prayer has not come; the time for the afternoon prayer is as long as the sun has not become pale; the time of the evening prayer is as long as the twilight has not ended; the time of the night prayer is up to the middle of the average night and the time of the morning prayer is from the appearance of dawn, as long as the sun has not risen; but when the sun rises, refrain from prayer for it rises between the horns of the devil. (*Muslim, 1275*)

Facing the Qiblah

'...when you stand for prayer, perform ablution perfectly, then face the Qiblah and say Takbeer.' (*Bukhari*)

"Verily, We have seen the turning of your face (O Muhammad) towards the heaven. Surely, We shall turn you to a Qiblah (proper direction) that will please you. So turn your face to the direction of Al-Masjid-ul-Haraam." (*Al-Baqarah, 2:144*)

The Niyyah

The niyyah (the intention) should be in the heart and should not be uttered aloud.

"Verily actions are based on intentions, and verily every man will have what he intends." (*Al-Bukhari and Muslim*)

The Sutra

Important Issues to Keep in Mind Regarding the Sutra²

- The Sutra can be any object in front of the person who is praying - such as a wall, stick, pillar. There is no limit to its width, but *it must be at least a hand span in height*.
- The space from the feet to the Sutra should be about 3 arm-spans so that there is sufficient room for Sajdah.
- The Sutra is legislated for the obligatory as well as the optional prayers.
- The Sutra of the Imaam is the Sutra of the people praying behind him (hence, this case only applies in the congregational prayer)

² More than 1000 Sunan Every Day & Night by Shaykh Khaalid Al-Husaynaan

- When someone passes in front of a praying person (who doesn't have a sutrah), it cuts or reduces the value of the prayer.
- If someone tries to pass between the one praying and his Sutrah, then the praying person should stop the person from doing so.

The Prophet (ﷺ) said: "When any one of you prays facing an object that he is using to screen him from the people, and someone wants to pass in front of him, let him push him away, and if he insists let him fight him, for he is no more than a devil." (*Narrated by Al-Bukhari, al-Salaah, 509; Muslim, al-Salaah, 505*)

- The Sutrah protects the eyes from wandering and helps the person focus his sight to the area before his Sutrah. Hence, it helps him to attain khushoo in salah.

The Messenger of Allah (ﷺ) said: If the one who passes in front of the praying person knew how serious a sin it was for him to do so it would have been better for him to wait for forty than walk in front of him. (*Al-Bukhari and Muslim*)

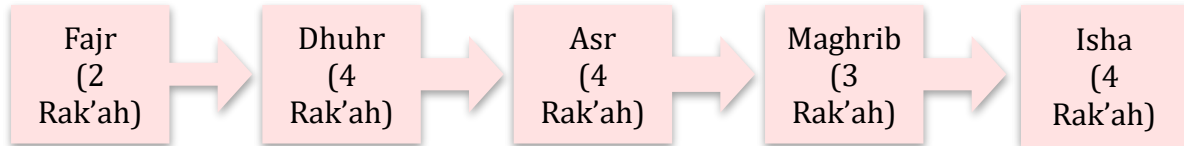
Ways to Attain Khushoo Before the Prayer

- Repeat the words of the adhan after the muezzin
- To recite the dua that should be recited immediately after the adhan
- Recite the dua between the adhan and Iqaamah
- Prepare perfectly for the Prayer (one's wudhu', place of prayer, garments, pray on time etc.).
- Keep away from all distractions such as: Do not pray when the food is ready and you want to eat, or when you feel the need to answer the call of nature, or when you feel sleepy, or where there is too much noise. Make sure there are no images/pictures of humans or animals.

Establishing the Prayer

“Pray as you have seen me pray.” (*Al-Bukhari*)

Five Obligatory Prayers



Sunan Al-Rawaatib Before Fardh	Fardh	Sunan Al-Rawaatib After Fardh
2	<i>Fajr</i>	-
4 (Pray in Units of 2)	<i>Dhuhr</i>	2
-	<i>Asr</i>	-
-	<i>Maghrib</i>	2
-	<i>Isha</i>	2

I heard the Messenger of Allah (ﷺ) saying: "A house will be built in Jannah for every Muslim who offers twelve Rak'ah of optional Salaah other than the obligatory Salaah in a day and a night (to seek the Pleasure of Allah)." (*Muslim*)

Some of the Voluntary Prayers

Voluntary Prayer	Virtue
Four Rak'ah before Asr	<p>Ibn `Umar (R) reported: The Prophet (sallallaahu `alayhi wa sallam) said, "May Allah have mercy on a man who performs four Rak'ah before the `Asr prayer."</p> <p>[Abu Dawud and At-Tirmidhi].</p>
Two Rak'ah after Ablution (Wudhu)	<p>Abu Hurairah (R) reported: The Messenger of Allah (sallallaahu `alayhi wa sallam) said to Bilal (R) "Tell me about the most hopeful act (i.e., one which you deem the most rewarding with Allah) you have done since your acceptance of Islam because I heard the sound of the steps of your shoes in front of me in Jannah." Bilal said: "I do not consider any act more hopeful than that whenever I make Wudu' (or Ghusul) in an hour of night or day, I would immediately perform Salah for as long as was destined for me to perform."</p> <p>[Al-Bukhari and Muslim].</p>
Waiting in the Masjid until the sun rises and then offering Salat-ul-Duha	<p>It is reported on the authority of Anas Ibn Malik: (R) that the Messenger of Allah said: 'Whoever prays the morning prayer in congregation then sits remembering Allah until the sun rises, then prays two units of prayer has the reward like that of Hajj and `Umrah.' The Messenger of Allah (May Allah's Peace and Blessings be upon him) said: 'Completely, completely, completely'</p> <p>Recorded by Al-Tirmidhi. Hasan Gharib.</p>
Duha Prayer	<p>Abu Dharr (May Allah be pleased with him) reported: The Prophet (sallallaahu `alayhi wa sallam) said, "In the morning, charity is due on every joint bone of the body of everyone of you. Every utterance of Allah's Glorification (Subhan Allah) is an act of charity, and every utterance of His Praise (Al-hamdu lillah) is an act of charity and every utterance of declaration of His Greatness (La ilaha illAllah) is an act of charity; and enjoining M`aruf is an act of charity, and forbidding Munkar is an act of charity, and two Rak'ah Duha prayers which one performs in the forenoon is equal to all this (in reward)."</p> <p>[Muslim]</p>
Qiyaam al lail	<p>"And in some parts of the night (also) perform the Salat (prayer) with it (i.e., recite the Qur'an in the prayer) as an additional prayer (Tahajjud optional prayer - Nawafil) for you (O Muhammad (sallallaahu `alayhi wa sallam)). It may be that your Rubb will raise you to Maqam Mahmud (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection)."</p> <p>(17:79)</p>
Witr prayer	<p>He (PBUH) said, "Allah is Witr (single, odd) and loves what is Witr. So perform Witr prayer. O followers of Qur'an, observe Witr (prayer)."</p> <p>[At-Tirmidhi and Abu Dawud].</p>

Step-by-Step Guide on How to Pray with Humility

“Successful indeed are the believers. Those who offer their prayers with humility and attentiveness (khushoo’).” (Al-Mu’minun, 23:1-2)

Qiyaam: Standing

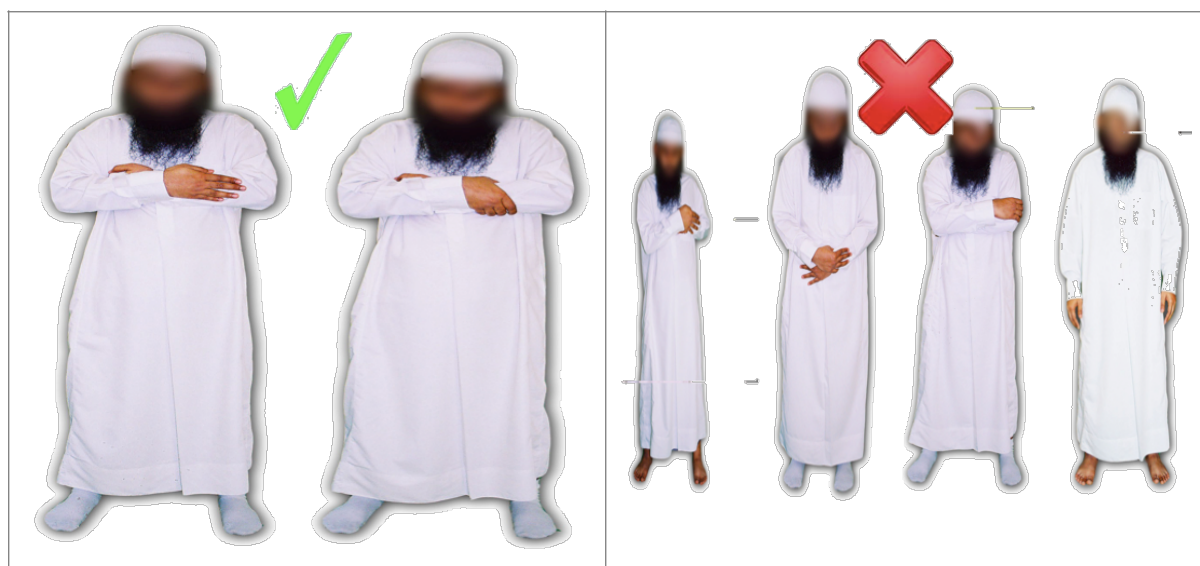
- **The Opening Takbeer** (Takbeeratul Ihraam)
 - **Position:** Raise both your hands to the level of the shoulders or the ear lobes (palms should face the Qiblah).
 - **Supplication:** Allahu Akbar
 - **Placement of hands:** right hand over left hand
 - Look at the place of prostration

The Prophet (ﷺ) said, "What is wrong with those people who look towards the sky during the prayer?" His talk grew stern while delivering this speech and he said, "They should stop (looking towards the sky during the prayer); otherwise their eye-sight would be taken away." (Bukhari, V1, 717)

3



³ All prayer pictures are taken from *AsSalaah* - A Muslim's Prayer compiled by Abu Mustafa Arshad Khan



Invocations for the Beginning of the Prayer

Glory is to You O Allah,	سُبْحَانَكَ اللَّهُمَّ <i>Subhaanakallaahumma</i>
And praise.	وَبِحَمْدِكَ <i>wa bihamdika</i>
Blessed is Your Name	وَتَبَارَكَ اسْمُكَ <i>wa tabaarakasmuka</i>
And Exalted is Your Majesty.	وَتَعَالَى جَدُّكَ <i>wa ta'aalaa jadduka</i>
There is none worthy of worship but You.	وَلَا إِلَهَ غَيْرُكَ <i>wa laa 'ilaaha ghayruka</i>

(Abu Dawud, Ibn Majah, An-Nasa'i, At-Tirmithi)

- **Istiadhah**
 - Seeking refuge with Allah from Shaytaan.

"When you read the Qur'an, seek refuge in Allah from the rejected Shaytaan." (An-Nahl, 16:98)

I seek refuge in Allah from Shaytaan, the outcast.	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ <i>A'oodhu billaahi minash-Shaytaanir-rajeem.</i>
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(Muslim)

I seek refuge with Allah, the Hearing, the Knowing, from the cursed devil.	<p>أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ</p> <p><i>A'oodhu billaahis-samee'il'aleemi minash-Shaytaanir-rajeem.</i></p>
I seek refuge with Allah from the cursed devil, from his Hamz, Nafkh and Nafth.	<p>أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ , مِنْ هَمْزِهِ , وَنَفْخِهِ , وَنَفْثِهِ</p> <p><i>A'oodhu billaahi minash-Shaytaanir-rajeem min hamzihi wa nafkhihi wa nafthihi.</i></p>
I seek refuge with Allah, the Hearing, the Knowing, from the cursed devil, from his Hamz, Nafkh and Nafth.	<p>أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ , مِنْ هَمْزِهِ , وَنَفْخِهِ , وَنَفْثِهِ</p> <p><i>A'oodhu billaahis-samee'il'aleemi minash-Shaytaanir-rajeem min hamzihi wa nafkhihi wa nafthihi.</i></p>

- **Basmalah**

In the Name of Allah, Most Gracious, Most Merciful.	<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p> <p><i>Bismillaahir-Rahmaanir-Raheem.</i></p>
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- Surah Al-Fatiha



In the name of Allah, the Entirely Merciful, the Especially Merciful. [All] praise is [due] to Allah, Lord of the worlds – The Entirely Merciful, the Especially Merciful, Sovereign of the Day of Recompense. It is You we worship and You we ask for help. Guide us to the straight path - The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.

- If it is the 1st or 2nd Rak'ah (unit of prayer) then recite another surah after Suratul Fatiha. Whereas if it is the 3rd of the 4th, then only recite Surah Al-Fatihah.

Abu Hurayrah (May Allah be pleased with him) narrated that the Prophet (ﷺ) said:

"Allah the exalted said, 'I have divided the prayer (Al-Fatihah) into two halves between Me and My servant. A half of it is for Me and a half for My servant, and My servant shall acquire what he asked for.

If he says, 'All praise and thanks be to Allah, the Lord of existence',

Allah says, 'My servant has praised Me.'

When the servant says, 'The Most Gracious, the Most Merciful.'

Allah says, 'My servant has extolled Me.'

When he says, 'Master of the Day of Judgment.'

Allah says, 'My servant has glorified Me.'

When he says, 'You (alone) we worship, and You (alone) we ask for help.'

Allah says, 'This is between Me and My servant, and My servant shall acquire what he sought.'

When he says, 'Guide us to the straight path. The way of those on whom You have granted Your grace, not (the way) of those who earned Your anger, nor of those who went astray,'

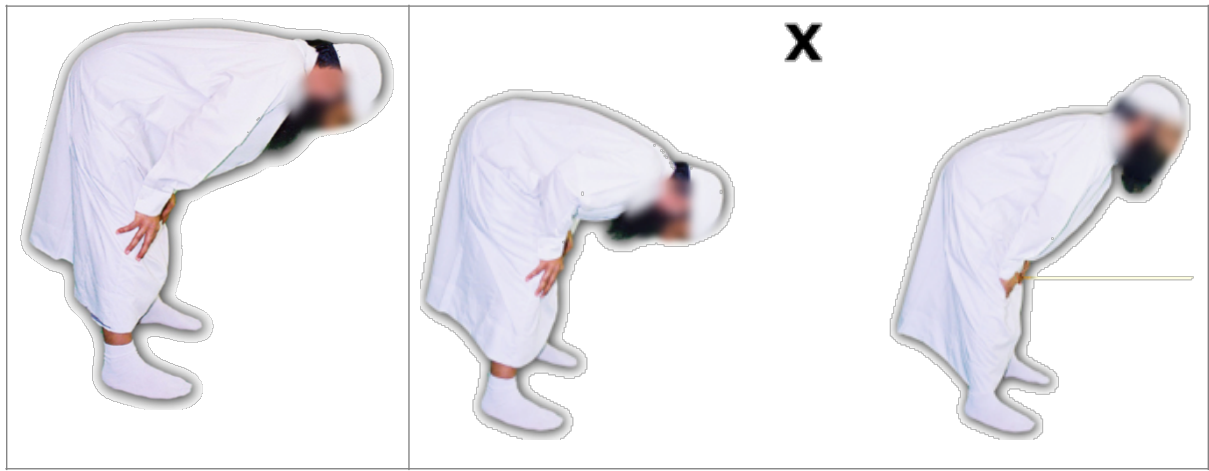
Allah says, 'This is for My servant, and My servant shall acquire what he asked for.'"

Ruku' (Bowing)

“And bow down with those who bow down.” (Al-Baqarah, 2:43)

The Messenger of Allah (ﷺ) once said: ‘The worst thief amongst men is the one who steals from his prayer. They said: ‘O messenger of Allah, how does he steal from his prayer?’ He said, ‘he does not complete his ruku’ and sujood.’ (*Tabaraani and Hakim*)

- Raise your hands to the level of your shoulders or earlobes (as done earlier) and say the Tabkeer (Allahu Akbar) while going down in ruku’ position
- In the ruku’ position, grab your knees firmly with your hands, spread your fingers, stick out your elbows, and straighten your back horizontally to the ground.
- **Recite the supplication**



Invocations During Ruku'

Glory to my Lord, the Exalted (3 Times)	<p>سُبْحَانَ رَبِّيَ الْعَظِيمِ</p> <p><i>Subhaana Rabbiyal-'Adheem.</i></p> <p>(Abu Dawud, Ibn Majah, An-Nasa'i, At-Tirmithi)</p>
Glory is to You, O Allah, our Lord, and praise is Yours. O Allah, forgive me.	<p>سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ ، اللَّهُمَّ اغْفِرْ لِي</p> <p><i>Subhaanakallaahumma Rabbanaa wa bihamdika Allaahum-maghfir lee.</i></p> <p>(Al-Bukhari, Muslim)</p>
Glory (to You), Most Holy (are You), Lord of the angels and the Spirit.	<p>سُبُّوحٌ قُدُّوسٌ ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ</p> <p><i>Subboohun, Quddoosun, Rabbul-malaa'ikati warrooh.</i></p> <p>(Muslim)</p>
O Allah, to You I bow (in prayer) and in You I believe and to You I have submitted. Before You my hearing is humbled, as is my sight, my mind, my bones, my nerves and what my feet have mounted upon (for travel).	<p>اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ ، وَلَكَ أَسْلَمْتُ</p> <p>خَشَعَ لَكَ سَمْعِي ، وَبَصَرِي ، وَمُخِّي ، وَعَظْمِي ،</p> <p>وَعَصَبِي ، وَمَا اسْتَقَلَّتْ بِهِ قَدَمِي</p> <p><i>Allaahumma laka raka'tu, wa bika 'aamantu, wa laka 'aslamtu khasha'a laka sam'ee, wa basaree, wa mukhkhee, wa 'adhme, wa 'asabee, wa mastaqalla bihi qadamee.</i></p> <p>(Muslim, Abu Dawud, An-Nasa'i, At-Tirmithi)</p>
Glory is to You, Master of power, of dominion, of majesty and greatness.	<p>سُبْحَانَ ذِي الْجَبَرُوتِ ، وَالْمَلَكُوتِ ، وَالْكِبْرِيَاءِ ،</p> <p>وَالْعَظَمَةِ.</p> <p><i>Subhaana dhil-jabarooti, walmalakooti, walkibriyaa'i, wal'adhamati.</i></p> <p>(Abu Dawud, An-Nasa'i, Ahmad)</p>

Rising from the Ruku' Position

- As you rise from the ruku' position, raise your hands to the level of shoulders or earlobes.
- While rising say

Invocations for Rising from the Ruku'

Allah hears whoever praises Him.	سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ <i>Sami'allaahu liman hamidah.</i>
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(Al-Bukhari)

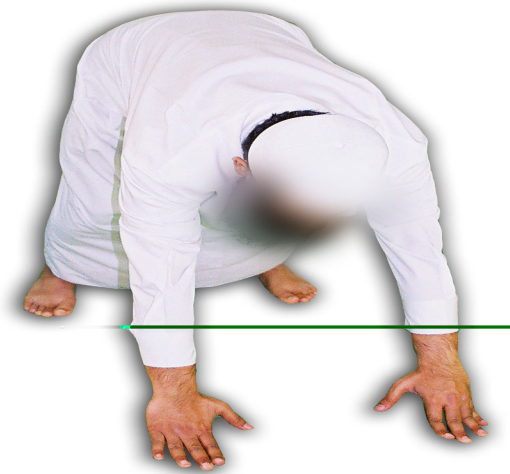
Our Lord, praise is Yours, abundant, good and blessed praise.	رَبَّنَا وَ لَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ <i>Rabbanaa wa lakal-hamd, hamdan katheeran tayyiban mubaarakan feeh.</i>
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Our Lord, praise is Yours,	رَبَّنَا وَ لَكَ الْحَمْدُ <i>Rabbanaa wa lakal-hamd</i>
Praise	حَمْدًا <i>hamdan</i>
Abundant	كَثِيرًا <i>katheeran</i>
Good	طَيِّبًا <i>tayyiban</i>
Blessed	مُبَارَكًا فِيهِ <i>mubaarakan feeh</i>

(At-Tirmithi)

Falling in Sujood (Prostration)

Touch the ground with the hands first and then the knees while saying the takbeer.



- **Sajdah Position**

- Make sure these body parts are touching the floor in the sujood position – the forehead along with the tip of the nose, both hands, both knees, the toes of both feet, and make sure that your belly is away from your thighs.
- The 2 hands should point to the Qiblah with the fingers close to one another
- The forehead and the nose should be firmly placed on the ground
- The toes should point towards the Qiblah
- The feet should touch each other
- Your arms and elbows should be away from the ground
- The Prophet (ﷺ) said: “If any of you prostrates (sajdah) then keep straight and not spread his arms like the sitting of a dog.” (*Muslim*)
-





Don't resemble the four animals during prayer!

1. The Dog: Don't prostrate like a dog
2. The Camel: Don't fall in ruku' like a camel (different opinions)
3. The Fox: Don't look around during prayer like a fox
4. The Rooster: Don't peck in ruku' and sujood like a rooster

The Messenger of Allah (ﷺ) once said: "The worst thief amongst men is the one who steals from his prayer. They said: 'O messenger of Allah, how does he steal from his prayer?' He said, 'he does not complete his ruku' and sujood.'" (*Tabaraani and Hakim*)

Abu Hurairah (may Allah be pleased with him) narrated that Allah's Messenger (ﷺ), said: "The nearest a slave can be to his Lord is when he is prostrating, so invoke (supplicate) Allah much in it." (*Muslim, Abu Dawud, An-Nasa'i and others, Sahih al-Jami #1175*)

Invocations During Sujood

Glory is to my Lord, the Most High (3 Times)	<p style="text-align: right;">سُبْحَانَ رَبِّيَ الْأَعْلَى</p> <p><i>Subhaana Rabbiyal-A'laa.</i></p> <p style="text-align: right;">(Abu Dawud, Ibn Majah, An-Nasa'i, At-Tirmithi)</p>
Glory is to You, O Allah, our Lord, and praise is Yours. O Allah, forgive me.	<p style="text-align: right;">سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ ، اللَّهُمَّ اغْفِرْ لِي</p> <p><i>Subhaanakallaahumma Rabbanaa wa bihamdika Allaahum-maghfir lee.</i></p> <p style="text-align: right;">(Al-Bukhari, Muslim)</p>
Glory (to You), Most Holy (are You), Lord of the angels and the Spirit.	<p style="text-align: right;">سُبُّوحٌ قُدُّوسٌ ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ</p> <p><i>Subboohun, Quddoosun, Rabbul-malaa'ikati warrooh.</i></p> <p style="text-align: right;">(Muslim)</p>
Glory is to You, Master of power, of dominion, of majesty and greatness.	<p style="text-align: right;">سُبْحَانَ ذِي الْجَبَرُوتِ ، وَالْمَلَكُوتِ ، وَالْكِبْرِيَاءِ ، وَالْعَظَمَةِ.</p> <p><i>Subhaana dhil-jabarooti, walmalakooti, walkibriyaa'i, wal'adhamati.</i></p> <p style="text-align: right;">(Abu Dawud, An-Nasa'i, Ahmad)</p>
Allah, to You I prostrate myself and in You I believe. To You I have submitted. My face is prostrated to the One Who created it, fashioned it, and gave it hearing and sight. Blessed is Allah, the Best of creators.	<p style="text-align: right;">اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ ، وَلَكَ أَسْلَمْتُ ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّى سَمْعَهُ وَبَصَرَهُ ، تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ</p> <p><i>Allaahumma laka sajadtu wa bika 'aamantu, wa laka 'aslantu, sajada wajhiya lilladhee khalaqahu, wa sawwarahu, wa shaqqa sam'ahu wa basarahu, tabaarakallaahu 'ahsanul-khaaliqeen.</i></p> <p style="text-align: right;">(Muslim)</p>

O Allah, forgive me all my sins, great and small, the first and the last, those that are apparent and those that are hidden.

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ ، دِقَّةً وَجِلَّةً ، وَأَوَّلَهُ وَآخِرَهُ ، وَعَلَانِيَتَهُ وَسِرَّهُ ،

Allaahum-maghfir lee dhanbee kullahu, diqqahu wa jillahu, wa 'awwalahu wa 'aakhirahu wa 'alaaniyatahu wa sirrahu.

(Muslim)

O Allah, I seek protection in Your pleasure from Your anger, and I seek protection in Your forgiveness from Your punishment. I seek protection in You from You. I cannot count Your praises. You are as You have praised Yourself.

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ ، وَأَعُوذُ بِكَ مِنْكَ ، لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ .

Allaahumma 'innee 'a'oodhu biridhaaka min sakhatika, wa bimu'aafaatika min 'uqoobatika wa 'a'oodhu bika minka, laa 'uhsee thanaa'an 'alayka 'Anta kamaa 'athnayta 'alaa nafsika.

(Muslim)

Sitting Between the Two Sajdah

- While rising from the first sajdah, say Allahu Akbar.
- Then sit (rest yourself) on your left leg while keeping your right foot upright with its toes facing the Qiblah. Put your hands on your knees.
- **Supplication**



Invocations for Sitting Between Two Prostrations

My Lord, forgive me, forgive me.	رَبِّ اغْفِرْ لِي ، رَبِّ اغْفِرْ لِي <i>Rabbighfir lee, Rabbighfir lee.</i>
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(Abu Dawud)

O Allah, forgive me,	اللَّهُمَّ اغْفِرْ لِي <i>Allaahum-maghfir lee</i>
Have mercy on me,	وَارْحَمْنِي <i>warhamnee</i>
Guide me,	وَاهْدِنِي <i>wahdinee</i>
Support me,	وَاَجْبُرْنِي <i>wajburnee</i>
Protect me,	وَعَافِنِي <i>wa 'aafinee</i>

Provide for me,	وَارْزُقْنِي warzuqnee
And elevate me.	وَارْقَعْنِي warfa'nee

(Abu Dawud, Ibn Majah, At-Tirmithi)

- Perform another sajdah in the similar manner, and rise for the second unit of prayer and perform it in the way mentioned earlier.

When Getting Up for Another Rak'ah

- Say "Allahu Akbar"
- Sit for a while
- Use fists to get up



Narrated Ayyub: Abu Qilaba said, "Malik bin Huwairith came to us and led us in the prayer in this mosque of ours and said, 'I lead you in prayer but I do not want to offer the prayer but just to show you how Allah's Apostle performed his prayers.' I asked Abu Qilaba, 'How was the prayer of Malik bin Huwairith?' He replied, 'Like the prayer of this Sheikh of ours—i.e. Amr bin Salima.' That Sheikh used to pronounce the Takbir perfectly and when he raised his head from the second prostration *he would sit for a while and then support himself on the ground and get up.* (Bukhari, V1, 787)

Note: When getting up for the third rak'ah, raise your hands to the level of the shoulders or ear lobes.

Tashahhud

- **First Tashahhud**
 - In the second unit of prayer, sit (rest yourself) on your left leg while keeping your right foot upright with its toes facing the Qiblah. Put your hands on your knees. This type of sitting is known as *muftarishan*.
 - **Hand placement:** Grab the left knee with your left hand, and place the right hand on the right knee. Make your middle finger and thumb of the right hand touch one another and form a circle, while pointing the index finger in the direction of the Qiblah, and move it while saying the supplications.
 - During the tashahhud, look at the index finger (instead of the place of prostration).



Invocation for At-Tashahhud

All greetings of humility are for Allah,	التَّحِيَّاتُ لِلَّهِ <i>Attahiyyaatu lillaahi</i>
And all prayers,	وَالصَّلَوَاتُ <i>wassalawaatu</i>
And goodness.	وَالطَّيِّبَاتُ <i>wattayyibaatu</i>
Peace be upon you,	السَّلَامُ عَلَيْكَ <i>assalaamu 'alayka</i>
O Prophet (ﷺ) and the mercy of Allah and His blessings.	أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ <i>'ayyuhan-Nabiyyu wa rahmatullaahi wa barakaatuhu</i>
Peace be upon us	السَّلَامُ عَلَيْنَا <i>assalaamu 'alaynaa</i>
And upon the righteous slaves of Allah.	وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ <i>wa 'alaa 'ibaadillaahis-saaliheen</i>
I bear witness that there is none worthy of worship but Allah,	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ <i>'Ash-hadu 'an laa 'ilaaha 'illallaahu</i>
And I bear witness that Muhammad is His slave and His Messenger.	وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ <i>wa 'ash-hadu 'anna Muhammadan 'abduhu wa Rasooluhu</i>

(Al-Bukhari, Muslim)

• Final Tashahhud

- At the end of the final Rak'ah of any prayer, recite the final tashahhud, which includes the tashahhud mentioned above along with the supplication mentioned on the next page.
- Sitting position: At the final Rak'ah of every prayer, one should sit *mutawarrikan*. In this position, you will need to rest on your left thigh, your left leg under your right, while keeping your right foot upright. Look at the index finger and move it while saying the supplications till the tasleem.
- This type of sitting position is done in which the units of prayer are more than



two. So for the Fajr prayer and the sunnah prayers (which are prayed in two units), one should sit as they did in the first tashahhud (*muftarishan*).



Sending Blessings to the Prophet (ﷺ)

How to Recite Blessings on the Prophet (ﷺ) After the Tashahhud

O Allah, bestow your favor on Muhammad	اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ <i>Allaahumma salli 'alaa Muhammadin</i>
And on the family of Muhammad	وَعَلَى آلِ مُحَمَّدٍ <i>wa 'alaa 'aali Muhammadin</i>
As You have bestowed Your favor on Ibrahim and on the family of Ibrahim,	كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ <i>kamaa sallayta 'alaa 'Ibraaheema wa 'alaa 'aali 'Ibraaheema</i>
You are Praiseworthy, Most Glorious.	إِنَّكَ حَمِيدٌ مَجِيدٌ <i>'innaka Hameedun Majeed</i>
O Allah, bless Muhammad and the family of Muhammad	اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ <i>Allaahumma baarik 'alaa Muhammadin wa 'alaa 'aali Muhammadin</i>
As You have blessed Ibrahim and the family of Ibrahim,	كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ <i>kamaa baarakta 'alaa 'Ibraaheema wa 'alaa 'aali 'Ibraaheema</i>
You are Praiseworthy, Most Glorious.	إِنَّكَ حَمِيدٌ مَجِيدٌ <i>'innaka Hameedun Majeed</i>

(Al-Bukhari, Muslim)

When To Say The First And Final Tashahud?

Prayer	First Tashahud	First & Final Tashahud
FAJR (2 UNITS)		UNIT 2
DHUHR (4 UNITS)	UNIT 2	UNIT 4
'ASR (4 UNITS)	UNIT 2	UNIT 4
MAGHREB (3 UNITS)	UNIT 2	UNIT 3
'ISHA (4 UNITS)	UNIT 2	UNIT 4

Invocations After the Final Tashahud and Before Ending the Prayer

Seeking Refuge from Four Things

O Allah, I seek refuge in You from the punishment of Hell-fire,	اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ ، <i>Allaahumma 'innee 'a'oodhu bika min 'adhaabi jahannama</i>
And from the punishment of the grave,	وَمِنْ عَذَابِ الْقَبْرِ <i>wa min 'adhaabil-qabri</i>
And from the trials of life and death,	وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ <i>wa min fitnatil-mahyaa walmamaati</i>
And from the evil of the trial of the False Messiah.	وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ <i>wa min sharri fitnatil-maseehid-dajjaal</i>

(Al-Bukhari, Muslim)

O Allah, help me to remember You, to give You thanks, and to perform Your worship in the best manner.	اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ ، وَشُكْرِكَ ، وَحُسْنِ عِبَادَتِكَ <i>Allaahumma 'a'innee 'alaa dhikrika, wa shukrika, wa husni 'ibaadatik.</i>
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(Abu Dawud, An-Nasa'i)

O Allah, I ask you
for Paradise and
seek Your
protection from
the Fire.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ ، وَأَعُوذُ بِكَ مِنَ النَّارِ
Allaahumma 'inneee 'as'alukal-jannata wa 'a'oodhu bika minan-naar.

(Abu Dawud)

End of Prayer: Tasleem

Turn your head to the right and say tasleem (shown below), and then turn your head to the left and say the tasleem.



Tasleem

Peace and the Mercy of Allah upon you

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ
Assalaamu 'alaykum wa rahmatullah

Supplications After Completing the Obligatory Prayer

I seek the forgiveness of Allah (3 times). O Allah, You are Peace and from You comes peace. Blessed are You, O Owner of majesty and honor.

أَسْتَغْفِرُ اللَّهَ ، أَسْتَغْفِرُ اللَّهَ ، أَسْتَغْفِرُ اللَّهَ (3) اللَّهُمَّ أَنْتَ السَّلَامُ ، وَمِنْكَ السَّلَامُ ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.

'Astaghfirullaah Allaahumma 'Antas-Salaamu wa minkas-salaamu, tabaarakta yaa Dhal-Jalaali wal-'Ikraam.

(Muslim)

None has the right to be worshipped but Allah alone, He has no partner, His is the dominion and His is the praise, and He is Able to do all things. O Allah, there is none who can withhold what You give, and none may give what You have withheld; and the might of the mighty person cannot benefit him against You.

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

Laa 'ilaaha 'illallaahu wahdahu laa shareeka lahu, lahul-mulku wa lahul-hamdu wa Huwa 'alaa kulli shay'in Qadeer, Allaahumma laa maani'a limaa 'a'tayta, wa laa mu'tiya limaa mana'ta, wa laa yanfa'u dhal-jaddi minkal-jadd.

(Al-Bukhari, Muslim)

None has the right to be worshipped but Allah alone, He has no partner, His is the dominion and His is the praise and He is Able to do all things. There is no power and no might except by Allah. None has the right to be worshipped but Allah, and we do not worship any other besides Him. His is grace, and His is bounty and to Him belongs the most excellent praise. None has the right to be worshipped but Allah. (We are) sincere in making our religious devotion to Him, even though the disbelievers may dislike it.

لَا إِلَهَ إِلَّا اللَّهُ ، وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ،
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ، لَا
إِلَهَ إِلَّا اللَّهُ ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ
وَلَهُ الثَّنَاءُ الْحَسَنُ ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ
كَرِهَ الْكَافِرُونَ.

Laa 'ilaaha 'illallaahu wahdahu laa shareeka lahu, lahumul-mulku, wa lahumul-hamdu wa Huwa 'alaa kulli shay'in Qadeer. Laa hawla wa laa quwwata 'illaa billaah, laa 'ilaaha 'illallaahu, wa laa na'budu 'illaa 'iyyaah, lahun-ni'matu wa lahumul-fadhu wa lahumul-thanaa'ul-hasanu, laa 'ilaaha 'illallaahu mukhliseena lahud-deena wa law karihal-kaafiroon.

(Muslim)

Glory is to Allah, and praise is to Allah, and Allah is the Most Great (33 times). None has the right to be worshipped but Allah alone, He has no partner, His is the dominion and His is the praise and He is

سُبْحَانَ اللَّهِ ، وَالْحَمْدُ لِلَّهِ ، وَاللَّهُ أَكْبَرُ (33) لَا إِلَهَ إِلَّا اللَّهُ ،
وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، وَهُوَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ.

Subhaanallaah, walhamdu lillaah, wallaahu 'Akbar, - Laa 'ilaaha 'illallaahu wahdahu laa shareeka lahu, lahumul-mulku wa lahumul-hamdu wa Huwa 'alaa kulli shay'in Qadeer.

(Muslim)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ①
لَمْ يَلِدْ وَلَمْ يُولَدْ ②
اللَّهُ الصَّمَدُ ③
لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ④

Say: He is Allah (the) One. The Self-Sufficient Master, Whom all creatures need, He begets not nor was He begotten, and there is none equal to Him.

(Al-Ikhlās, 112:1-4)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ①
وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ②
وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ③
وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ④

Say: I seek refuge with (Allah) the Lord of the daybreak, from the evil of what He has created, and from the evil of the darkening (night) as it comes with its darkness, and from the evil of those who practice witchcraft when they blow in the knots, and from the evil of the envier when he envies.

(Al-Falaq, 113:1-5)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ①
إِلَهِ النَّاسِ ②
الَّذِي يُوسِّسُ فِي صُدُورِ النَّاسِ ③
مِنَ الْجِنَّةِ وَالنَّاسِ ④

Say: I seek refuge with (Allah) the Lord of mankind, the King of mankind, the God of mankind, from the evil of the whisperer who withdraws, who whispers in the breasts of mankind, of jinns and men.

(An-Nas, 114:1-6)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا
شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ
الْعَلِيُّ الْعَظِيمُ ٢٥٥

Allah! There is none worthy of worship but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.

(Al-Baqarah, 2:255)

None has the right to be worshipped but Allah alone, Who has no partner. His is the dominion and His is the praise. He brings life and He causes death, and He is Able to do all	<p>لَا إِلَهَ إِلَّا اللَّهُ ، وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، يُحْيِي وَيُمِيتُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ</p> <p><i>Laa 'ilaaha 'illallaahu wahdahu laa shareeka lahu, lahul-mulku wa lahul-hamdu yuhyee wa yumeetu wa Huwa 'alaa kulli shay'in Qadeer.</i></p>
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(At-Tirmithi, Ahmad)

O Allah, I ask You for knowledge that is of benefit, a good provision, and deeds that will be accepted.	<p>اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا ، وَرِزْقًا طَيِّبًا ، وَعَمَلًا مُتَقَبَّلًا</p> <p><i>Allaahumma 'innee 'as'aluka 'ilman naafi'an, wa rizqan tayyiban, wa 'amalan mutaqabbalaa.</i></p>
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(Ibn Majah)

The Witr Prayer

Witr prayer is one of the greatest acts of worship that draws one closer to Allah. It is one of the confirmed Sunnahs (Sunnah mu'akkadah), which the Muslim should observe regularly and not neglect.

Narrated Abu Hurairah: My friend (the Prophet (ﷺ)) advised me to do three things and I shall not leave them till I die, these are: To fast three days every month, to offer the Duha prayer, and to offer Witr before sleeping. (Volume 2, Book 21, Number 274)

The Proof that Witr is Not Obligatory

The fact that it is not obligatory is indicated by the Hadith narrated by *al-Bukhaari (1891)* and *Muslim (11)* from Talhah ibn 'Ubayd-Allaah (may Allah be pleased with him) who said: A man came to the Messenger of Allah (ﷺ) and said: "O Messenger of Allah, what prayers has Allah enjoined on me?" He said: "The five prayers, unless you do anything voluntarily." The version narrated by Muslim says: "Five prayers every day and night." He said: "Do I have to do anything else?" He said, "No, unless you do it voluntarily."

Al-Nawawi said: This indicates that Witr prayer is not obligatory.

Al-Haafiz said in al-Fath: This indicates that no prayers during the day and night are obligatory apart from the five prayers; this is contrary to the view of those who say that Witr or the two Sunnah rak'ahs of Fajr are obligatory.

Witr was a regular practice of the Prophet (ﷺ) *Muslim (754)* narrated from Abu Sa'eed (may Allah be pleased with him) that the Prophet (ﷺ) said: "Perform Witr before morning comes."

Abu Dawood (1416) narrated that 'Ali (may Allah be pleased with him) said: The Messenger of Allah (ﷺ) said: "O people of the Qur'an, pray Witr, for Allah is One and loves that which is odd-numbered." *(Classed as Saheeh by al-Albaani in Saheeh Abi Dawood)*

Hence we should continue to offer Witr prayer regularly, whether travelling or not, as the Prophet (ﷺ) used to do. *Al-Bukhaari (1000)* and *Muslim (700)* narrated that Ibn 'Umar (may Allah be pleased with him) said: The Prophet (ﷺ) was on a journey, atop his mount, whichever direction it was facing, gesturing the motions of the night prayer, except the obligatory prayer, and he prayed Witr atop his mount."

We may sum up the manner of offering Witr prayer as follows:

Its Timing

It starts when a person has prayed Isha and lasts until dawn begins, because the Prophet (ﷺ) said: "Allah has prescribed for you a prayer (by which He may increase your reward), which is Witr; Allah has enjoined it for you during the time between Isha prayer until dawn begins." *(Narrated by al-Tirmidhi, 425; classed as Saheeh by al-Albaani in Saheeh al-Tirmidhi)*

Is it Better to Offer this Prayer at the Beginning of its Time or to Delay it?

The Sunnah indicates that if a person thinks he will be able to get up at the end of the night, it is better to delay it, because prayer at the end of the night is better and is witnessed (by the angels). But whoever fears that he will not get up at the end of the night should pray Witr before he goes to sleep, because of the Hadith of Jaabir (may Allah be pleased with him) who said: The Messenger of Allah (ﷺ) said: "Whoever fears that he will not get up at the end of the night, let him pray Witr at the beginning of the night, but whoever thinks that he will be able to get up at the end of the night, let him pray Witr at the end of the night, for prayer at the end of the night is witnessed (by the angels) and that is better." *(Narrated by Muslim, 755)*

Al-Nawawi said: This is the correct view. Other Ahadeeth which speak of this topic in general terms are to be interpreted in the light of this sound, specific, and clear report, such as the Hadith, "My close friend advised me not to sleep without having prayed Witr." This is to be understood as referring to one who is not sure that he will be able to wake up (to pray Witr at the end of the night). *(Sharh Muslim, 3/277)*

The Number of Rak'ahs

The minimum number of rak'ahs for Witr is one rak'ah, because the Prophet (ﷺ) said: "Witr is one rak'ah at the end of the night." *(Narrated by Muslim, 752)* And he (ﷺ) said: "The night prayers are two (rak'ahs) by two, but if one of you fears that dawn is about to break, let him pray one rak'ah to make what he has prayed odd-numbered." *(Narrated by al-Bukhaari, 911; Muslim, 749)* If a person limits himself to praying one rak'ah, then he has performed the Sunnah. But Witr may also be three or five or seven or nine.

If a person prays three rak'ahs of Witr this may be done in two ways, both of which are prescribed in sharee'ah:

1. To pray the 3 units continuously with one tashahhud at the end. 'Aa'ishah (may Allah be pleased with her) who said: The Prophet (ﷺ) used not to say the tasleem in the (first) two rak'ahs of Witr. According to another version: "He used to pray Witr with three rak'ahs and he did not sit except in the last of them." *(Narrated by al-Nasaa'i, 3/234; al-Bayhaqi, 3/31. al-Nawawi said in al-Majmoo' (4/7): it was narrated by al-Nasaa'i with a hasan isnaad, and by al-Bayhaqi with a saheeh isnaad)*
2. To say the tasleem (salam) after the 2 units, and then pray another unit and end with tasleem. A report narrated by Ibn 'Umar (may Allah be pleased with him) said that he used to separate the two rak'ahs from the single rak'ah with a tasleem, and he said that the Prophet (ﷺ) used to do that. *(Narrated by Ibn Hibbaan (2435); Ibn Hajar said in al-Fath (2/482): its isnaad is qawiy (strong))*

But if he prays Witr with five or seven rak'ahs, then they should be continuous, and he should only recite one tashahhud in the last of them and say the tasleem, because of the report narrated by 'Aa'ishah (may Allah be pleased with her) who said: The Messenger of Allah (ﷺ) used to pray thirteen rak'ahs at night, praying five rak'ahs of Witr, in which he would not sit except in the last rak'ah. *(Narrated by Muslim, 737)*

And it was narrated that Umm Salamah (may Allah be pleased with her) said: The Prophet (ﷺ) used to pray Witr with five or seven (rak'ahs) and he did not separate between them with any salaam or words. *(Narrated by Ahmad, 6/290; al-Nasaa'i, 1714. al-Nawawi said: Its isnaad is jayyid. Al-Fath al-Rabbaani, 2/297. and it was classed as Saheeh by al-Albaani in Saheeh al-Nasaa'i)*

If he prays Witr with nine rak'ahs, then they should be continuous and he should sit to recite the tashahhud in the eighth rak'ah, then stand up and not say the tasleem, then he should recite the tashahhud in the ninth rak'ah and then say the tasleem. It was narrated in *Muslim (746)* from 'Aa'ishah (may Allah be pleased with her) that the Prophet (ﷺ) used to pray nine rak'ahs in which he did not sit except in the eighth, when he would remember Allah, praise Him and call upon Him, then he would get up and not say the tasleem, and he would stand up and pray the ninth (rak'ah), then he would sit and remember Allah and praise Him and call upon Him, then he would say a tasleem that we could hear. If he prayed Witr with eleven rak'ahs, he would say the tasleem after each two rak'ahs, then pray one rak'ah at the end.

All these ways of offering Witr prayer have been mentioned in the Sunnah, but the best way is not to stick to one particular way; rather one should do it one way one time and another way another time, so that one will have done all the Sunnahs.

The Proof that Witr Should not be Like the Maghrib Salah

The Prophet (ﷺ) did not pray the Witr prayer like Maghrib (with two tashahhuds and one salaam). Rather he (ﷺ) forbade us from doing that, and said: "Do not pray Witr with three rak'ahs like Maghrib." *(Narrated by al-Haakim, 1/403; al-Bayhaqi, 3/31; al-Daaraqutni, p. 172. Al-Haafiz ibn Hajar said in Fath al-Baari (4/301): Its isnaad fulfils the conditions of the two Shaykhs (al-Bukhaari and Muslim))*

The Surahs to be Recited in Witr

In the first rak'ah one should recite *Sabbih isma rabbika al-'a'la* ("Glorify the name of your Lord, the Most High" – Surah al-A'la (87)). In the second one should recite Surah al-Kaafirun (109), and in the third Surah al-Ikhlaas (112).

Al-Nasaa'i (1729) narrated that Ubayy ibn Ka'b said: The Messenger of Allah (ﷺ) used to recite in Witr: *Sabbihisma rabbika al-'a'la* ("Glorify the name of your Lord, the Most High" – Surah al-A'la (87)), *Qul yaa ayyuha'l-kaafiroon* ("Say: O disbeliever..." – Surah al-Kaafirun (109)), and *Qul Huwa Allaahu ahad* ("Say: He is Allaah, the One" – Surah al-Ikhlaas (112)). (Classed as Saheeh by *al-Albaani in Saheeh al-Nasaa'i*)

When to Recite Qunoot in the Witr Prayer

Du'aa al-Qunoot is a special supplication recited in the last rak'ah of the Witr prayer that is recited in the last rak'ah of Witr prayer, after bowing, but if one recites it before bowing it doesn't matter. But reciting it after bowing is better. (*Majmoo' al-Fataawa (23/100)*)

Most of the Ahadith and the opinion of most of the scholars state that Qunoot comes after ruku', but if you say Qunoot before ruku' that is acceptable. So you have the choice of doing ruku' when you have finished reciting Qur'an, then standing up and saying "*Rabbana wa laka al-hamd*" then saying Qunoot...or saying Qunoot when you have finished reciting Qur'an, then saying "*Allaahu akbar*" and bowing. Both of these were narrated in the Sunnah. (*Shaykh Muhammad ibn 'Uthaymeen (may Allah have mercy on him), al-Sharh al-Mumtī, 4/64*)

Raising the Hands while Reading Du'aa Qunoot

Raising the hands is mentioned in a Saheeh report from 'Umar (may Allah be pleased with him), as was narrated by *al-Bayhaqi* in a report which he classed as Saheeh (2/210).

The worshipper should raise his hands to chest height and no more, because this du'aa is not a du'aa of supplication in which a person needs to raise his hands high. Rather it is a du'aa of hope in which a person holds out his palms towards heaven... The apparent meaning of the scholar's words is that the worshipper should hold his hands close together like a beggar who asks someone else to give him something.

It is better not to recite qunoot in Witr all the time, rather it should be done sometimes, because there is no evidence that the Messenger of Allah (ﷺ) did it all the time. But he taught al-Hasan ibn 'Ali (may Allah be pleased with him) a du'aa to recite in qunoot al-Witr, as will be quoted below.

The Du'aa of Qunoot⁴

The du'aa of qunoot was narrated by *Abu Dawood (1425)*, *al-Tirmidhi (464)*, and *al-Nasaa'i (1746)* from al-Hasan ibn 'Ali (may Allah be pleased with him) who said: The Messenger of Allaah (ﷺ) taught me some words to say in qunoot al-Witr:

⁴ www.islamqa.com

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ ، وَعَافِنِي فِيمَنْ عَافَيْتَ ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ ،
وَبَارِكْ لِي فِيمَا أَعْطَيْتَ ، وَقِنِي شَرَّ مَا قَضَيْتَ ، إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ ،
إِنَّهُ لَا يَذُلُّ مَنْ وَالَيْتَ ، وَلَا يَعِزُّ مَنْ عَادَيْتَ ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

Allaahumma ihdini feeman hadayta wa 'aafini feeman 'aafayta wa tawallani feeman tawallayta wa baarik li feema a'tayta, wa qini sharra ma qadayta, fa innaka taqdi wa la yuqda 'alayk, wa innahu laa yadhilla man waalayta wa laa ya'izzu man 'aadayta, tabaarakta Rabbana wa ta'aalayta.

“O Allah, guide me among those whom You have guided, pardon me among those whom You have pardoned, turn to me in friendship among those on whom You have turned in friendship, and bless me in what You have bestowed, and save me from the evil of what You have decreed. For verily You decree and none can influence You; and he is not humiliated whom You have befriended, nor is he honored who is Your enemy. Blessed are You, O Lord, and Exalted.”

Then he should send blessings upon the Prophet (ﷺ) (*Al-Sharh al-Mumti' by Ibn 'Uthaymeen (4/14-52)*)

Du'aa al-Qunoot in Fajr Prayer

With regard to saying Du'aa al-Qunoot in Fajr prayer all the time, in all circumstances, there is no saheeh report that the Prophet (ﷺ) singled out Fajr for Qunoot, or that he always recited it in Fajr prayer. Rather what is proven is that he (ﷺ) said Du'aa al-Qunoot at times of calamity with words that were appropriate to the situation. .

The Rightly-Guided khaleefahs after him followed the same practice. It is better for the imam to limit Qunoot to times of calamity, following the example of the Messenger of Allah (ﷺ), as it was proven that Abu Maalik al-Ash'ari said: “I said to my father, ‘O my father, you prayed behind the Messenger of Allah (ﷺ) and behind Abu Bakr, ‘Umar, ‘Uthmaan and ‘Ali (may Allah be pleased with them). Did they used to say Du'aa al-Qunoot in Fajr?’ He said, ‘O my son, this is a newly-invented matter.’” (*Narrated by the five, apart from Abu Dawood; classed as saheeh by al-Albaani in al-Irwa', 435*). *The best of guidance is the guidance of Muhammad (ﷺ)*

Supplication Immediately Following the Witr Prayer

It is mustahabb to say after the tasleem:

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ

Subhaanal-Malik al-Quddoos.

Recite three times. Raise and extend the voice on the third time and say:

رَبِّ الْمَلَائِكَةِ وَالرُّوحِ

Rabbil-Malaa'ikati war-Rooh.

“Lord of the angels and the Spirit.” (*An-Nasa'i 3/244, Ad-Daraqutni and others. Compiled in Fortress of the Muslim, pg. 10*)

The Pillars, Obligations, and Sunnah Acts of the Prayer

<i>There are Fourteen Pillars of the Prayer</i>		
1) Standing for the one who can do so	2) Saying the Takbeer that starts the Prayer	3) Recitation of the Faatihah
4) Bowing	5) Coming up from bowing	6) Prostrating on all seven limbs
7) Standing upright after bowing	8) Sitting in between the two prostrations	9) Observing tranquility in all of these pillars
10) Following the order of Prayer	11) Reciting the final Tashahhud	12) Sitting while reciting it
13) Sending prayers upon the Prophet (ﷺ)	14) Giving the Salaams to the right and the left	

<i>There are Eight Obligations of Prayer</i>	
1) Saying “Allahu Akbar” (Allah is Great) in every action of prayer other than the first one	2) Saying; “Subhaana Rabbil-'Atheem” (Glorified is My Lord the Mighty) while in the first prostration
3) Saying; “Samia’ Allahu liMan Hamidah” (Allah hears him who praises Him) whether it is the Imam or the one praying alone	4) Saying; “Rabbnaa wa Lakal-Hamd” (Our Lord to You is all Praise)
5) Saying; “Subhaana Rabbil-'Alaa” (Glorified is my Lord the Most High) while in the second prostration	6) Saying; “Rabbee Ighfirlee” (My Lord, Forgive me) in the two prostrations
7) Reciting the First Tashahhud	8) Sitting while reciting it

Note: The rest of the actions are considered the Sunnah acts of prayer.

Sujuud as Sahw (Prostrations of Forgetfulness)⁵

1. **Additions:** *Of the Same Kind as Found in Salaah*

Causes of Sujuud as Sahw	If One Remembers	What To Do	Do Sujuud
a. Additions in Actions Examples: • Extra rakaa • Extra sujuud	• During the addition	• Stop doing this addition • Continue and finish salaah • Must do sujuud as sahw	After tasleem
	• Soon after tasleem	• Must do sujuud as sahw	After tasleem
	• After long time • Example: 30 minutes	• Salaah is invalid	
Another Example of Addition in Action: • Tasleem before end of salaah	• During the addition	• Stop doing this addition • Continue and finish salaah • Must do sujuud as sahw	After tasleem
	• Soon after this tasleem	• Go back to sitting position • Stand up to do missing rakaa • Do tashahhud and tasleem • Must do sujuud as sahw	After tasleem
	• After long time • Example: 30 minutes	• Salaah is invalid	
b. Additions in Sayings Example: • "Subhaana Rabbiyal 'adheem" said in sujuud	• Soon after tasleem	• Sunnah to do sujuud as sahw	After tasleem
	• After long time • Example: 30 minutes	• Nothing upon him	

2. **Omissions in Salaah:** ركن – Rukn (Pillar), واجب – Wajib (Obligation), and Sunnah

Causes of Sujuud as Sahw	If One Remembers	What To Do	Do Sujuud
a. Omissions of Rukn (Pillar) Some examples: • Omission of al Fatiha • Omission of rukuu • Omission of standing fully erect after doing rukuu	• Before reaching the place of the missing rukn in the next rakat	• Return and do this missing rukn • Build on this to complete salaah • Must do sujuud as sahw	After tasleem

⁵ www.understand-islam.net

	<ul style="list-style-type: none"> • After reaching the place of the missing rukn in the next rakat 	<ul style="list-style-type: none"> • Rakaa with missed rukn is cancelled and present rakaa replaces it • Build on this to complete salaah • Must do sujuud as sahw 	After tasleem
	<ul style="list-style-type: none"> • After tasleem • And omission is in last rakaa 	<ul style="list-style-type: none"> • Return and do this missing rukn • Complete the rakaa • Make tashahud and tasleem • Must do sujuud as sahw 	After tasleem
	<ul style="list-style-type: none"> • After tasleem • And omission is not in last rakaa 	<ul style="list-style-type: none"> • Do a complete rakaa and tasleem • Must do sujuud as sahw 	After tasleem
	<ul style="list-style-type: none"> • After a long time • Example: 30 minutes 	<ul style="list-style-type: none"> • Salaah is invalid 	
b. Omissions of Wajib (Obligation) Example: <ul style="list-style-type: none"> • Omitting the first tashahhud 	<ul style="list-style-type: none"> • When having determination to move but did not move yet 	<ul style="list-style-type: none"> • Return to do missing obligation • (In this example it is tashahhud) • Continue and finish salaah 	No
	<ul style="list-style-type: none"> • When starting to move but did not finish to stand fully yet 	<ul style="list-style-type: none"> • Return to do missing obligation • (In this example it is tashahhud) • Continue and finish salaah • Do sujuud as sahw 	After tasleem
	<ul style="list-style-type: none"> • After finishing to stand up correctly 	<ul style="list-style-type: none"> • Return is forbidden • Continue and finish salaah • Do sujuud as sahw 	Before tasleem
c. Omissions in Sunnah <ul style="list-style-type: none"> • Saying or action 	<ul style="list-style-type: none"> • Before the tasleem 	<ul style="list-style-type: none"> • Recommended only if this omitted Sunnah is a usual habit of this person 	Before tasleem
Rukn and Wajib – Pillar and Obligation <ul style="list-style-type: none"> • Commonality → deliberate omission of either one invalidates salaah • Difference → omitted rukn must be made up—omitted wajib is compensated by sujuud as sahw 			

3. **Doubt - Ash Shakk:** *Wavering Between Two Matters Such That None has Distinction Over the Other*

Causes of Sujuud as Sahw	If One Remembers	What To Do	Do Sujuud
<p>a. Without Preponderance</p> <ul style="list-style-type: none"> • Example: He doubts if he is in 3rd or in 4th rakaa of a 4 rakaat salaah 	<ul style="list-style-type: none"> • During salaah. 	<ul style="list-style-type: none"> • Build up on certainty, i.e. the least, and in this example it is the 3rd rakaa • Do the 4th rakaa and do tashahud • Do sujuud as sahwa 	Before tasleem
<p>b. With Preponderance - (Dhan)</p> <ul style="list-style-type: none"> • Example: Doubt if he is in 3rd or 4th rakaa or a 4 rakaat salaah 	<ul style="list-style-type: none"> • During salaah and • There is preponderation this is the 3rd rakaa 	<ul style="list-style-type: none"> • Build up on the preponderation this is the 3rd rakaa • Do the 4th rakaa and do tashahud • Do sujuud as sahwa 	After tasleem
	<ul style="list-style-type: none"> • During salaah and • There is preponderation this is the 4th rakaa 	<ul style="list-style-type: none"> • Build up on the preponderation this is the 4th rakaa • Finish salaah • Do sujuud as sahwa 	After tasleem
<p>Doubt is not to be considered in three situations:</p> <ol style="list-style-type: none"> 1. When the doubts are frequent and due to whispering (waswas) 2. When it is a thought that came on the mind, delusion (wahm) 3. When the doubt arises after the execution of the worship, unless there is certainty (yaqeen) <p>In principle, the salaah is complete because it was performed by a sane, fitting, legally responsible person, and it is so unless the person is certain it was not complete and in this</p>			

4. ***Different Situations: Dropping of Sujuud As Sahw or Repetition of Forgetfulness—and Other Cases Where There is No Sujuud as Sahw***

Cases Where There is No Sujuud as Sahw			
Situations	Cases	What To Do	Do Sujuud
a. Dropping of Sujuud as Sahw	1. If he remembers long time after tasleem • Example: 30 minutes		
	2. If he nullifies his wudhu after salaah		
	3. If he begins doing another salaah • Two situations depending on the length of time between the two salaah	• Time is long → obligation drops	No
		• Time is short → he may return to the first salaah • He does sujuud as sahwa • Then he continues the 2 nd salaah • He does sujuud as sahwa	Either before or after tasleem in the 1st salaah or After tasleem in the 2 nd salaah
	4. If he leaves the mosque	• Obligation drops	No
		• Obligation remains • Imaam Ahmad • Shaykh Ibn Taymiyah	See footnotes
b. Repetition of Forgetfulness in the Same Salaah	• In the same salaah, there are many mistakes requiring sujuud as sahwa	• Preponderating opinion → one instance of sujuud as sahwa	Either before or after tasleem
	• A mistake requiring sujuud as sahwa before tasleem and • Also a mistake requiring sujuud as sahwa after tasleem	• First opinion → one instance of sujuud as sahwa	Before tasleem
		• A strong opinion → two instances of sujuud as sahwa	Before and also after tasleem
Sujuud as Sahw is not applicable in the following situations:			
• Funeral prayer (janazah) • Sujuud of thankfulness • Sujuud of recitation • Compensation for sujuud as sahwa			

5. Ma-muum (follower), Masbuuq (one joining late), Imaam, and Other Situations

Situations	What To Do	Do Sujuud
1. a. The Ma-muum: <ul style="list-style-type: none"> • He begins salaah with imaam • And imaam makes a mistake 	<ul style="list-style-type: none"> • He follows the imaam 	Follows imaam
1. b. The Ma-muum: <ul style="list-style-type: none"> • He begins salaah with imaam • And he makes a mistake 	<ul style="list-style-type: none"> • Imaam bears this for him 	
2. a. The Masbuuq <ul style="list-style-type: none"> • He joins imaam late in salaah • And he makes a mistake 	If his own mistake is after he departed from imaam <ul style="list-style-type: none"> • He completes his salaah • He does sujuud as sahw 	Either after or before his own tasleem
2. b. The Masbuuq <ul style="list-style-type: none"> • He joins imaam late in salaah • And imaam does sujuud as sahw before tasleem 	<ul style="list-style-type: none"> • He follows imaam in sujuud as sahw • Then he completes his salaah 	Follows imaam
	If he did not stand up fully before imaam makes sujuud as sahw <ul style="list-style-type: none"> • He must return and do sujuud as sahw with the imaam • Then he completes his salaah 	Follows imaam
	If he is standing up fully before imaam makes sujuud as sahw <ul style="list-style-type: none"> • He completes his salaah and he does sujuud as sahw 	After his own tasleem
2. c. The Masbuuq <ul style="list-style-type: none"> • He joins imaam late in salaah • And imaam does sujuud as sahw after tasleem 	If he did not meet the imaam in his mistake <ul style="list-style-type: none"> • He completes his salaah 	
	If he MET the imaam in his mistake <ul style="list-style-type: none"> • He completes his salaah and he does sujuud as sahw 	After his own tasleem
	If he does not know if he met or not the imaam in his mistake <ul style="list-style-type: none"> • He completes his salaah 	Sujuud as sahw is not binding
2. d. The Masbuuq <ul style="list-style-type: none"> • He joins imaam late in salaah • And imaam makes a mistake 	Example: imaam forgot a rakaa and he is alerted and returns <ul style="list-style-type: none"> • He joins the imaam and prays with him • He completes his own salaah after the imaam finishes his salaah 	
2. e. The Masbuuq <ul style="list-style-type: none"> • He forgot he joined late and he makes tasleem with imaam 	If he remembers <ul style="list-style-type: none"> • He completes his salaah and he does sujuud as sahw 	After his own tasleem
	He does not return to complete his salaah <ul style="list-style-type: none"> • His salaah is invalid 	

3. a. The Imaam • He makes a mistake in the sunnah of the salaah and he is alerted	Example: imaam recites al Fatiha loud in a silent salaah • Sujuud as sahw is not obligation • It is ok even if it is done before tasleem	After tasleem is preferable
3. b. The Imaam • He makes an extra rakaa and he is alerted	If he returns, his salaah is valid If he does not return • His salaah is invalid	After tasleem
3. c. The Imaam • He forgets the first tashahud • And is alerted when standing fully erect	It is forbidden for him to return • He completes his salaah and he does sujuud as sahw If he returns and he does not know it is forbidden • He had now made an addition in standing If he returns after standing fully erect and he knows it is forbidden • His salaah is invalid	Before tasleem After tasleem
4. A person enters witr with intention of doing 2 + 1 rakaa	If he forgets to say tasleem after two rakaa • Witr can be prayed in three rakaa and there is nothing upon him	No
5. A person makes mistake in recitation	• It does not change the format of salaah, there is nothing upon him	No

Recommended Reading

Five Levels of Prayer⁶

Ibn al-Qayyim (RadiAllahu 'Anhu) said:

And mankind, with regard to their performance of prayer are in five levels:

The First: The level of the one who is negligent and wrongs his soul: He is the one who falls short in performing wudhu properly, performing the prayer upon its time and within its specified limits, and in fulfilling its essential pillars.

The Second: The one who guards his prayers upon their proper times and within their specified limits, fulfils their essential pillars and performs his wudhu with care. However, his striving (in achieving the above) is wasted due to whisperings in his prayer so he is taken away by thoughts and ideas.

The Third: The one who guards his prayers within the specified limits, fulfils their essential pillars and strives with himself to repel the whisperings, thoughts and ideas. He is busy struggling against his enemy (Shaytaan) so that he does not steal from the prayer. On account of this he is engaged in (both) prayer and jihad.

The Fourth: The one who stands for the prayer, completes and perfects its due rights, its essential pillars, performs it within its specified limits and his heart becomes engrossed in safeguarding its rights and specified limits, so that nothing is wasted from it. His whole concern is directed towards its establishment, its completion and its perfection, as it should be. His heart is immersed in the prayer and in enslavement to his Lord the Exalted.

The Fifth: The one who stands for the prayer like the one mentioned above. However, on top of this, he has taken and placed his heart in front of his Lord, looking towards Him with his heart with anticipation, (his heart) filled with His love and His might, as if he sees and witnesses Allah. The whisperings, thoughts and ideas have vanished and the coverings, which are between him and his Lord, are raised. What is between this person and others with respect to the prayer is superior and greater than what is between the heavens and the earth. This person is busy with his Lord, delighted with Him.

The First type will be punished, the second type will be held to account, the third will have his sins and shortcomings expiated, the fourth will be rewarded and the fifth will be close to his Lord, because he will receive the portion of the one who makes his prayer the delight and pleasure of his eye. Whoever makes his prayer, the delight and pleasure of his eye, will have the nearness to his Lord made the delight and pleasure of his eye in the hereafter. He will also be made a pleasure to the eye in this world since whoever makes Allah the pleasure of his eye in this world; every other eye will become delighted and pleased with him.

So, what level are you?

⁶ Excerpted from Ibn al-Qayyim's book al-Wabil al-Sayyib

References and More Recommended Readings

- Salah Program: <http://www.understand-islam.net/salat/06.html>
- My Salaah Companion: http://talibiddeenjr.amanahwebs.com/is_salaat.htm
- How to do Wudhu by Dr. Saleh As-Saleh:
<http://understand-islam.net/Articles/HowtoMakeWudhu%28Ablution%29.pdf>
- *Conditions, Pillars and Requirements of Prayer* by By Imam Muhammad bin ÂAbdil-Wahhaab, Al Ibaanah Book Publishing
- The Salaah and its Conditions: http://www.salafyink.com/HomeschoolingFiqh/HS_Salaatconditions.pdf
- JGDI Prayer Guide: <http://www.justgodoit.net/downloads/jgdi-prayer-guide.pdf>
- The Importance of Prayer by Jamaal Al Din Zarabozo: www.islaam.com
- Prayer Book for Muslim Children and New Muslims Compiled and Translated by Aboo Imran al Mekseekee: <http://theajaaroomiyyahblog.blogspot.com/>
- *Riyadh ul Saliheen* by Al-Imam An-Nawawi
- *Sifat Salah an Nabi* by Shaikh al Albani
- Prayer Pictures From: *As Salaah* - A Muslim's Prayer compiled by Abu Mustafa Arshad Khan
- Sujuud as Sahw: www.understand-islam.net



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